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VOLUME 24 No. 8 AUGUST, 1918

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—*Prof. James Orr.*

FRANK J. BOYER, PUBLISHER, READING, PA.

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# The Bible Champion---August 1918

## CONTENTS


THE SANCTUARY

How Jesus spent His Vacation, by John Henry Bell, D.D. ..... 285
The Poetry of Faith, by the Rev. David Baines-Griffiths, M.A. ..... 287
Making a Spiritual Living, by Harmon H. McQuilkin, D.D. ..... 289
Worth and Wisdom, by G. B. F. Hallock, D.D. ..... 289
A Question Answered, by R. Stevenson, D.D. ..... 290
Abraham's Forbearance, by the Rev. Arthur R. G. Hanser ..... 290
Regeneration, by the Rev. Arthur W. Pink ..... 291
Growth, by S. A. Zuber, B.D. ..... 291

SIDE LIGHTS ..... 292

THE ARENA

Historical Geology, Historical Anthropology, and the Theory of Evolution, by Prof. L. T. Townsend, Ph.D., D.D. ..... 294
Ought Christians to be Pacifists, by H. W. Magoun, Ph.D. ..... 296
The Divine Administration of Rewards by William H. Bates, D.D. ..... 297
Jesus and the Book, by David James Burrell, D.D., LL.D. ..... 299
Chaplain holds Unique Sunday Morning Service, by the Rev. Clyde F. Armitage ..... 300
Early Pastoral Associations in New York, by the Rev. Charles E. Corwin ..... 301

CURRENT RELIGIOUS THOUGHT

Philosophy and Vain Conceit ..... 304
A Package of Mixed Seed ..... 305
Authority in the Church, by Bishop R. J. Cooke, LL.D. ..... 305
God's View of "A Scrap of Paper," by Professor Addison Hogue ..... 306
Recent Errors to be Avoided, by Lawrence Keister, D.D. ..... 307
The Limits of Palestine ..... 307
Church Union ..... 308

INTERNATIONAL S. S. LESSONS
By the Editor

Growing Stronger ..... 309
Helping Others ..... 309
Working in the Church ..... 310
Speaking for Christ ..... 310

PRAYER MEETING SERVICE
By A. Wm. Lewis, B.D.

The Communion Trenches ..... 312
The Secret of the Lord ..... 312
Over the Top ..... 313
Watch Fires ..... 313

OUR SERIAL

When Elijah became Mayor of New York, by Jay Benson Hamilton, D.D. ..... 314

THE LIBRARY TABLE

Historical Theology ..... 318

EDITOR'S WHAT NOT

Funk or Hun? ..... 320
Is Taft Also Among the Prophets? ..... 321
Boundless Bumption ..... 322
Appeal to Baptists ..... 322
Strangling the Periodicals ..... 323
Expurgate the Hun ..... 324


TEXTS


Genesis 13.1 4 ..... 290
Psalms 25:1-22 ..... 312
43:5 ..... 313
116:12 ..... 290
121:1 ..... 287
Matthew 4:4 ..... 289
16:16 ..... 285
Luke 2:42-52 ..... 309
10:25-37 ..... 309
12:8-12 ..... 310
John 3:3 ..... 291
12:9-22 ..... 312
12:12-19 ..... 313
Acts 1:1-8 ..... 310
2:41-47 ..... 310
Acts 6:2-4 ..... 310
28:1-16 ..... 313
Romans 5:2 ..... 291
I Corinthians 3:8 ..... 289
James 1:17 ..... 324


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## The Sanctuary

# *How Jesus Spent His Vacation*

BY JOHN HENRY BELL, D.D.

**But Jesus said unto them, They need not depart; give ye them to eat.—Matt. 16:16.**

These words connect up with the finest piece of fresh air work of which we have any knowledge. Where the record speaks of a "desert" place as the place to which the Master and His disciples betook themselves for rest, the meaning is not a desert in our sense of the word, but simply a rural, restful place away from the centers of population; such a place as we would ourselves be likely to seek for a similar purpose. Yonder to the north rose Mt. Herman to a height of nearly 10,000 feet above sea level. The river Jordan was a little to the west, the lake of Galilee a mile or two perhaps to the south, while to the east a broad expanse of grass—and green grass at that,—invited the weary urbanite. It was an ideal place for a vacation, also for fresh air work. Here Jesus came with His disciples and here occurred the incident which is to engage our thought today.

You recall the circumstances, how that Jesus, recognizing the need for rest both in Himself and in the disciples led them to the place of retirement which has just been described. The people, however, alert to all His movements, not only followed Him, but arrived at the place before Him. And they stayed with Him and He just taught them and ministered to them as ever. All went well until as the day waned the disciples recognized the fact that the people had eaten nothing all day, and indeed, had nothing to eat. The situation troubled the disciples. They were anxious to have this appeal to their sympathies removed, especially since they felt their own helplessness. So they came to Jesus and said: "Send them away." What was their surprise when He answered, "They have no need to go away." What was their surprise when in response to the very practical question as to how they were to provide for so large a company it was learned that only five loaves and two small fishes were available, he bade them cause the people to sit down and prepare to be fed. And they were fed, and of the fragments that remained over and above, were twelve baskets gathered after all were supplied.

Now, there are not a few people who, in their consideration of this wonderful tale, get no further than the miracle. That is, they can get no further than that which puzzles and amazes. And right here, indeed, is where some people are all too well satisfied to stay. There is nothing so interesting or compelling to them as that which fills them with amazement. Interest drops out of things for them unless the extraordinary is present and dominant. That is not a sound instinct. It is not one to be trusted or followed, much less encouraged. To be sure, God is a great God, and we have as much reason today as the Psalmist of old to say,

"Thou art a God that doest wonders." And yet we need to take deeply to heart the very apt word that while "it is a great thing to see God in the manna, it is a greater thing to see Him in the fields. While it is a great thing to see Him in the miracle, it is a greater thing to see Him in the usual."

On the other hand, there are those who appear to be thrown into a perfect panic at the very sound of the word "miracle." These folks appear to feel mentally scandalized at the very suggestion of such a thing. But the world is full of mystery just the same, and there is happening around us every day what, thru the perspective years, may seem in the future very miraculous indeed.

I had a friend in the ministry some years ago who was deeply interested to know just how this miracle of the Feeding of the Five Thousand was performed. He sought logically and philologically to ascertain the exact moment and manner of the increase of the five loaves and two fishes into a food supply sufficient to feed the throng. At last he thought he had succeeded in his effort by discovering the evangelist Mark's use of the imperfect tense— the tense of continuing past action—to describe the Master's act in giving the loaves and fishes to the disciples, to be given by them in turn to the people. "He looked up to heaven and blessed, and brake the loaves, and was giving them to his disciples to set before them." In other words He continued to give till all were fed. The miracle, then, occurred at the precise moment when the loaves and fishes left the hand of Christ. I must confess that I never could appreciate the zeal and interest that expressed itself in this manner. To my mind we can get no further in this kind of quest than we are able to reach in the case of the poor widow in the time of Elijah, concerning whose scanty stock as she tried to feed the hungry prophet it is written, "the barrel of meal wasted not, neither did the cruise of oil fail."

There is a way, however, to regard this incident in which may be seen some of the great and essential things in the Gospel of Christ in His day and in our duty and while the world stands. Those are not only the things that may be understood but the things which it is to our infinite profit to understand and to take to heart.

1. The perfect human sympathy of Jesus. Note the difference in the attitude of Jesus and of His disciples as they confronted the hungry multitude. The disciples said, "Send them away." Jesus said, "They have no need to go away." Which meant, "I can't bear to send them away hungry." This attitude of the Master is all the more noteworthy in view of two things. He and His disciples were seeking a much needed rest, and it was He Himself who had proposed the rest.

2. Jesus' poverty of resource as He set about feeding the people. That was a pathetic moment when, on ascertaining that apparently no one had been provident enough to bring food, Andrew spoke up with a callow simplicity which we can scarcely credit to a grown man and said: "There is a lad here which hath five barley loaves and two small fishes, but what are they among so many?" What, indeed? Five soda crackers and a couple of sardines! Poor Andrew! It was as tho at rush hour some evening the great cables of the Brooklyn bridge should begin to creak and sag and the bridge to totter and in that moment of death-like silence, as men watched with bated breath, one should shout out, "There is a lad here who has a cotton string six inches long in his pocket. But what is that in an emergency like this?" "What are these among so many?" cried Andrew. It was at just this tragic moment that Jesus, with a dignity and strength never surpassed, commanded that the pepole sit down and prepare to be fed. He had it all planned out not on a basis of plenty, but of poverty. That's the point. Here is reflected one of the ground principles of divine activity in all who would serve for God in this world: all we who are keeping ourselves out of the joy and reward of service because our resources are few and small. Has not the apostle said, "God hath chosen the weak things of the world to confound the things which are mighty."

3. It is the feature of adequacy. However small the provision seemed at first, it proved to be enough and much more than enough. The Word declares, "And they did all eat and were filled. And they took up twelve baskets full of the fragments and of the fishes." After all the thing to be remembered about this whole matter is not the slender stock with which Jesus undertook to feed the

multitude, but the abundance with which their needs were supplied. He is always equal to the occasion. His resources are always ample. His, not ours. Ours alone never are, however much we may possess. Sometimes wealth is poverty and poverty is wealth. Our poverty is always wealth when it is augmented by the riches of grace in Christ Jesus our Lord.

4. The instrumentality thru which Jesus wrought this wonder of his grace. The instrumentality—that is, the disciples. I am sure you must have observed that on occasions similiar to this Jesus always pushed the disciples into the foreground, while He seemed almost to retire into the background. He had a service to render them quite as important as—in this instance, for example—He rendered the multitude. When the disciples came to Him on this occasion in their very natural embarrassment and asked that the people should be sent away, you recall the answer which Jesus gave them. He did not say "Give this matter no further concern. This is my business. Leave it to me." No, He said, "Give ye them to eat. Do ye make the people to sit down." Ye ye, ye! To awaken and develop within them a sense of sympathy and responsibility in relation to human need, to lead them into the life and spirit of service—such was His aim for the disciples. What a task to undertake! What a change in them was contemplated by his procedure! And, mark you, these disciples were never the same men after this miracle. How could they be? The great change in their attitude toward the world was not then complete, but it was at least begun, the change which was yet to prepare their mind for that later word which they were to hear addressed to the, Father, "As thou hast sent me into the world, even so have I also sent them into the world." And this same high purpose stands for us all. Has it been fulfilled in you? Have you felt the call? Have you received your commission? In the face of the world, great hunger of soul the Master says to you and me, "They need not depart; give ye them to eat."

* * *

Henry Ward Beecher said, when friends tried to flatter him by saying, "the church owed so much" to him, "Every minister owes more to the church than any church owes to any minister." A truer word was never spoken, but some ministers do not learn how easily the church can spare them, except by bitter experience.—*Presbyterian.*

## The Poetry of Faith

BY REV. DAVID BAINES-GRIFFITHS, M.A.

**I to the hills will lift mine eyes.—Ps. 121:1.**

A pilgrim company takes its journey from the remote corner of the Alexandrine empire, intent on joining with worshiping kinsmen at Mount Sion, wither the tribes go up. At nightfall, as the pilgrims pitch their tents a day's march nearer to their spiritual country, they sing their thankful and believing evensong. They lift up their eyes towards the mountains round about Jerusalem. If the earthly Sion cannot always elicit enthusiasm for its own sake, Sion remains the sign and symbol of a city more enduring, the ultimate solace of the soul.

Jerusalem on high
My song and city is.

The pilgrims faces glisten as with heaven's light. Their salvation is nearer than when they first believed, and some day the pilgrims shall each be crowned, "far in the spiritual city." Meantime they plod arduous at duty, and they lift wistful eyes unto the hills.

Admitted that, long ago and far away, men have thought and felt as we imagined these pilgrims to have thought and felt, we have stubborn accounts to settle before we can ourselves think seriously of sharing moods so high. The exalted emotions of the expectant caravan belong to a time when all the world was young; and we do not know that the youth of the world is past? Ours is a universe of causes and consequences, where, as Bishop Butler stated it, "Things and actions are what they are, and the consequences of them will be what they will be: why then should we desire to be deceived?" Voices are to be heard bidding us, as in the name of plain honesty, to have done with the insecure consolations of religious faith. It is safer, they would say, to stick to what is actual or doable in the world where we now reside, safer to dispense with the poetry and to cleave to the tried and proved. Or supposing that one deems the poetry desirable, let him first give heed to life's practical claims, and turn later, if he must to the elusive diversion. First the necessities, then the luxuries, first the facts and then the fancies.

Whether poetry is a luxury or a necessity is a question whose discussion throws light on the larger matter of the worth of religious belief. On its lower ranges poetry is allied with pleasantness

of sound, with rhyme and rhythm, cadence and euphony; as in the blunt beatings of

"As I ride, as I ride,
With a full heart for my guide,"

or in the verbal music of

"O love, they die in yon rich sky."

In its euphonic felicities poetry has slight charm for the insensitive ear. In the guise of "beautiful thought beautifully expressed," it puts a strain upon Philistine patience, as when explanations are demanded before one can find enjoyment in Shelley's lines:

"Life, like a dome of many color'd glass,
Stains the white radiance of eternity."

At a higher level than that of euphonic beauty there is in poetry a certain function of illusion, and it is in this sphere that poetry is more likely to get its due from the plain man. You do not look to a poem to provide you with market prices or to forecast the weather or to tell how best to cook a pheasant or how to get the right man nominated for public office or what to do when your taxes have been raised and your income lowered. Poetry, even the practical man may concede, occasionally proves useful by producing illusions. Under the spell of the proper poet we find ourselves carried out of our restricted circumstances into a world of romance. The factory worker may for a brief moment forget the squalor of her daily surroundings and become the fine heiress that she sometimes thinks she ought to have been. The tired housewife rests her mind in the contemplation of persons whose behavior is high-minded and courtly among familiars. A much-beset business man feeling the effect of the jostlings of the world's highway regains somewhat of personal dignity. True, the factory girl has to go back to the machine; the housewife must take up the humdrum of domestic adjustment; the man of business must turn from his favorite book and attend to his lawsuit. Even so, the maiden has more light in her eye, and the housewife makes a longer journey of it to the end of her patience, and the man of affairs carries into the *melee* of his work a kindlier heart and a less roughshod mode.

So far as poetry, in common with other aspects of art, has a function of illusion, it has been decried in the name of truth. Did not one of the Greeks say of poerty that it was a lie, but a noble lie? What avail is it, we ask, to lift one's eyes from the disappointing real world up to the hills of phantasy? No, says Kingdon Clifford, belief is desecrated when it is employed "to add a tinsel splendor to the plain, straight road of our life and display a bright mirage beyond it." No, we desire a "cloud-castle of sweet illusions and darling lies."

Great poetry, as Mr. Henry Newbelt once said, has always been touched with the sense of possible perfection. It has voiced "the desire for a more perfect world; not merely an escape from the everyday world, but a transmutation of it." With this element before us it is possible to see a soul of good in much that has been denounced as evil in illusion. The romantic daydreams and the aspirations evoked in the contemplation of art may sometimes be surcharged with an ethical quality that enhances the dignity of the spirit. In that event the splendor added to our life is not tinsel but of gold, and the mirage becomes an oasis indeed. The poetry whose "deepest beauty comes from its response to the ultimate demands of the soul" is creative, and it is power in life. Science may seem to be preoccupied with observing and registering fact, with an attempt to record in myriad ways the behavior of the universe, yet its enormous accomplishments have come from successful ventures of imagination. This side of science, fraught with so rich results for humankind, is not that observing and recording and combining which is done by science in the severe sense; it is, rather, a creative work, a hope, an inquiry, a belief in possible perfection. At this part of his labors the scientist is a maker, a poet. All the glory of science would be dimmed in the day when her votaries were forbidden to deal in aught but ascertained fact. Similarly is the spirit of poetry a seeking after a more perfect day.

"Ah love! could you and I with Him conspire
To grasp this sorry scheme of things entire,
Would we not shatter it to bits—and then
Remould it nearer to the Heart's desire?"

Not by ignoring the facts of life does true poetry make proof of its creative energies but by giving them a setting in view of an ideal or by conceiving an outcome for moral endeavor. As thus conceived, the spirit of poetry is the spirit of faith. Even when the heart's dearest belongings are swept away by the unre-

lenting Course-of-things, the poetry that is faith catches a heaven's cadence:

"Voice of earth to earth returned,
Prayers of saints that inly burned,
Saying, What is excellent,
As God lives, is permanent;
Hearts are dust, hearts' loves remain;
Hearts' love will meet thee again."

The pilgrims on the plains, not oblivious of the rigor of the road, have pondered the meaning of life and they have chosen the sustaining hypothesis. Making the venture of faith they lift up their eyes unto the hills; and lo, a strength other than earthly is vouchsafed to their need. Can life be endurable apart from confidence in the Unseen? Yes, if life can be serene and beautiful without "admiration, hope and love."—*Record of Christian Work.*

* * *

## Making a Spiritual Living

BY HARMON H. MCQUILKIN, D.D.

**Man shall not live by bread alone but by every word that proceedeth out of the mouth of God.**—Matt. 4:4.

Jesus was face to face with the problem of bread; starvation stared at Him gaunt-eyed. Only those who have actually perished thru famine have ever gone beyond Jesus in tasting the bitter pangs, the agonizing gnawings, of desperate craving for food.

Jesus will voluntarily put himself into the situation of starving men and women and children, that his own soul may be submitted to the searching test of the excruciating experience and that he may taste for himself the bitter lot of all such.

And Satan was there! He knows the extremes of luxury and poverty are his finest opportunities to ensnare people. Agur prayed: "Give me neither poverty nor riches." After Satan created the problem he complicates it and makes it deadly in its possibilities by attempting to bring its victims to view it in such a light as will embitter their hearts and divorce them from all faith and hope. v. 3; ch. 3:17.

The word bread stands for a stern everyday necessity. Pretty nearly all the world's time is taken up in securing and preparing and eating "daily bread." The "bread winners" form a vast standing army, taking up arms against hunger. 1 Tim. 5:8.

But there is a spiritual living we are bound to make. Here is where the Satanic duplicity emerges in the challenge to Jesus. Both knew that there is the "outer man" and the "inner man."

The outer man fades like the flower of the field; the inner man abideth forever. Satan sought to blur Jesus' vision of values. But Jesus saw too clearly and prized too highly the spiritual part of His being to be trapped by Satan's specious solicitude for His bodily condition.

The same laws of industry, care, prudence, and perseverance that hold for our earthly livelihood holds for our heavenly livelihood. John 6:27; Isa. 55:2; Matt. 6:33.

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## Worth and Wisdom

BY G. B. F. HALLOCK, D.D.

**If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.**—1 Cor. 3:8.

1. Wisdom is practical knowledge. There is much knowledge that is of no practical worth. The most worthless knowledge is the knowledge of evil. A young man in bad company may quickly learn many bad things, but every one of them will weaken and dishearten him, and even the sad knowledge of pain of sin has little tendency to make him keep from it. No one knows the misery of drunkenness like the drunkard himself, but he says: "When I awake, I will seek it again." But the knowledge of good men and women is a mighty helper. Their good company keeps one in the good way; and the best company is the company of God. Next to the knowledge of good persons, the most practical knowledge is the knowledge of a useful work. If a man has good acquaintances and a good trade, he has those practical elements of knowledge which amount to true wisdom.

2. There is much pretended wisdom which is worthless. The most conspicuous wisdom "of this world" is the knowledge how to get rich. Some men have this in wonderful degree, and this great power may go along with high goodness and usefulness. This is the age of millionaire benefactors, and to them are due some of our greatest blessings. The solemn warnings of the Bible against riches at the cost of health or friendship or the culture of one's own soul. "The wisdom of this world is foolishness with God."

3. True wisdom is the discerning of real worth which we may secure. Wealth we may not all secure, and the pursuit

of it is full of dangers, but true worth it does one good to pursue. True worth is revealed to us by the higher meaning of the word. We indeed say of a rich man that he is worth so much money, but when we ask about his *worth,* we do not mean his money but his manhood and character. So much better is it to be a man of worth than a man of wealth.

4. Divine wisdom and goodness has so arranged human life, that while *wealth* belongs to a few only, *worth* can be had for the asking. It is not very different from that wisdom of which James says if a man feels the lack of it and asks of God, God will give to him liberallv. Human wisdom is at its best when it appreciates the wise arrangement of God, and looks to Him as the source of all satisfaction. Paul's saying, "All things are yours," must have seemed a strange paradox to some of the poor people in the Corinthian Church; but Paul meant them to understand the secret of his strength, which enabled him without money to be always giving, without health or bodily vigor to be always helping others. He had all the resources of God to draw upon, and wished them to share that inheritance of a child of God.

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## A Question Answered

BY R. STEVENSON, D.D.

**What shall I render unto the Lod for all His benefits toward me? I will take the cup of salvation.—Ps. 116:12.**

Simple as is the question of the psalmist, there is a golden truth underlying the form of its expression.

He does not ask, "What shall I render unto the Lord to *persuade Him* to show benefits toward me?"

He does not discuss the question how an unwilling God can be induced to turn His face in favor to those who seek Him.

We have not here a variant of the heathen question, "Wherewith shall I come before the Lord? Shall I come with burnt-offering, with calves of a year old?"

But in the fore-shadowings of inspiration, we have here precisely the question which suits a later Gospel age: God has already bestowed His benefits upon us. In redemption, He has already broken down all barriers. He has Himself found the ransom, paid the debt, offered an atonement for human sin.

Now bids us ask, "What shall I render unto the Lord?"

And the psalmist's answer is as strangely modern as his question.

Were one to put the query of our text with refernce to an earthly benefactor, assuredly the answer would begin with the three words, "I will *give.*" I will give him this tribute or that, this service or that.

But, with a grateful heart uplifted to God, the psalmist does not say, "I will give," but "I will take." He recognizes that there is joy in the presence of God over those who humbly receive God's gifts, and hold up emtpy hands to the Divine wealth.

Later on he will speak of paying his vows; now he is content to begin with taking the cup. And what is the cup of cold water which a thirsty man raises to his lips, as he stands beside some brimming river, or overflowing spring? It is just his own particular portion from that abounding store. It is the special provision for his special need—his own and not another's.

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## Abraham's Forbearance

BY THE REV. ARTHUR R. G. HANSER.

**And Abraham went up out of Egypt, unto the place of the altar, which he made there at the first; there Abraham called on the name of the Lord.—Gen. 13:1, 4.**

There is only one place for the man who has faltered. The back-slider must return to the place of the penitent. Abraham had taken things into his own hands, where he should have put his trust in the Lord. The failure of his own devises and resources was pathetic and, having learned his lesson, he is ready now to let God take care of him, altho the menace of Lot appears to offer more warrant for taking things into his own hands than the famine. The completeness of Abraham's repentance is beautifully shown in his forbearance in connection with Lot's selfishness.

1. Abraham's behavior. Abraham, tho right, makes the first overtures and in a conciliatory manner, vs. 8, 9. This was a beautiful and unaffected exhibition of forbearance.

2. The motive of Abraham's forbearance. He would not have the Canaanite and Perizzite witness a quarrel between himself and Lot. Also he was actuated by his natural desire for peace, and his faith in God.

3. Abraham's reward. He received temporal blessings, but what was of far greater blessings, he had peace. We never get hold of the spiritual treasures until we let go of earthly ones.

## Regeneration

BY THE REV. ARTHUR W. PINK.

**Except a man be born again, he cannot see the kingdom of heaven.—John 3:3.**

The subject of the believer's salvation needs to be considered from two viewpoints—the Divine and the human. God's work is to regenerate, to justify, to sanctify, and ultimately to glorify. Our responsibility is to repent, to believe, and do good works.

*Regeneration is solely the work of God* and man has no part or lot in it; it is a miraculous thing; it is a mysterious thing; it is a solemn thing.

I. THE NATURE OF THE NEW BIRTH.

1. *The new birth is not a process of Reformation.* Reformation is the work of man; regeneration is the work of God.

2. *The new birth is not the Purification of the heart.*

3. *The new birth is the impartation of the Divine nature.* Regeneration is neither the changing of anything in man, nor the removal of anything from man; it is the implanting of an entirely new nature within man. Birth in the spiritual realm is precisely what it is in the physical—it is the gateway of life, the starting point of a new existence.

II. THE NEED OF THE NEW BIRTH. The new birth is an imperative necessity be cause

1. *By nature man is spiritually dead.* Rom. 5:12.

2. *The spiritual kingdom requires a spiritual nature.* This follows a universal law.

3. *Man is totally depraved.*

4. *Nothing else can take its place.* Reformation cannot take its place, nor can religion take the place of the new birth. The need of a new birth is universal.

III. THE AUTHOR OF THE NEW BIRTH. The new birth is due to a sovereign act of God.

1. *The new birth is not a matter of heredity.*

2. *It is not a product of the sinner's will.*

3. *It is not the fruit of the preacher's persuasive powers.*

4. *The new birth is of God.*

IV. THE INSTRUMENT OF THE NEW BIRTH.

1. *The new birth is not effected by any religious ordinance.*

2. *It is not effected by the Word of God applied by the Holy Spirit.* 1 Cor. 4:15.

V. THE EVIDENCES OF THE NEW BIRTH. Its fruits, its marks.

1. *A personal faith in the Lord Jesus Christ.* John 3:36; 5:24; 1 John 5:1.

2. *A genuine repentance for sin.* Acts 3:19.

3. *A real love for God.* 1 John 4:16.

4. *A love for the Brethren.* 1 John 4:7.

5. *A life of practical righteousness.* 1 John 2:29.

6. *A growth in Grace.* Matt. 13:20, 21. Ps. 37:24. 2 Peter 1:4. 2 Tim. 4:6-8.

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## Growth

BY S. A. ZUBER, B.D.

**Grow in grace wherein we stand.—Rom. 5:2.**

Grow *in*—not into—grace. Grow in the knowledge of our Lord Jesus Christ.

The tiny tree must be planted in order to grow at all; so is the Christian planted by the rivers of water. Ps. 1. Ps. 92:12, 13.

1. *Growth depends on soil.* We plant by rivers of water where presumably the soil is moist and rich, and we look for growth.

2. Growth depends largely on climatic conditions. Growth is better in a temperate than in a frigid zone—it is better at the family altar and the prayer-meeting than at the pool room and dance hall.

3. *Growth necessarily depends on moisture*—rain and dew. So is the heavenly latter-rain essential to spiritual development.

4. *Growth depends on its intrinsic life.* A dead stick will not grow. A sinner cannot grow in grace for he has none: he must first be quickened. Col. 3:1-5.

5. *Growth implies development*—increases. Grow from a child to a teacher—to manhood. Heb. 6:12-14. God has no use for a monstrosity in His family circle.

6. *Growth implies increased strength.* Eph. 6:10-18.

7. Spiritual growth is straight heavenward, like the palm tree. Ps. 92:12, 13. Substantial as a cedar of Lebanon.

8. Growth is after God in righteousness and true holiness. Eph. 4:24. To know God. John 17:3. "As thy days so thy strength." "With long life will I satisfy thee." In old age we will still be green and bear fruit.

# Side Lights

### Why Law, then Grace?

No man can do what God requires. And God wants men clearly to understand this. The "law" is given that we may understand it. Through Moses God declared his law; and even in the supposedly simple "Ten Commandments" we find laws that no man can keep. Moses' summary of man's duty toward God, "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might," is beyond the power of man. If any one doubts this, let him try it for one day. But, praise His name, God does not stop with the law. With inexplorable and unsparing severity he reveals the hopelessly impossible requirements of the law; then with infinite love and power he himself provides for the meeting of those requirements. His provision is Jesus Christ. "So that the law is become our tutor to bring us unto Christ" (Gal. 3:24), that every requirement may be met for us by Christ. That word in the first chapter of John, "The law was given thru Moses; grace—came thru Jesus Christ," has the meaning, "The *requirement* came thru Moses; the *meeting of the requirement* came thru Jesus Christ." "For what the law could not do, in that it was weak thru the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the requirement of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4, Revised Version, margin). The only way to do what we cannot do, yet what we must do, is to let Christ do it for us. And that is both salvation and victory.—*S. S. Times.*

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### Sin

Anything which makes sin less sinful connives at sin. Anything that glosses sin, that varnishes it, that decorates it, is in reality a minister of the sin. And in this way even our very forgiveness can be the enemy of virtue and the barrier to a holy life. In our desire to be "nice" we are often hurtful, and in our wish to be sweet and pleasant we are often morally and spiritually destructive. We may smother the report of an open sewer with a flask of eau de cologne. Our forgiveness may be just sweet-scented sentiment, and the uncleanliness of the sin, is only daintily concealed. Well, now, if the holy Lord is to forgive our sin, it must be in some way that will not make light of it. However he may forgive us, the sin which is forgiven must not appear light and frivolous; it must appear exceedingly sinful, black with the blackness of the blackest night. If the holy Lord made sin less awful by the manner of his foregiveness, what an awful world would this become! It is at the cross of Christ that we see what divine forgiveness has cost. At the cross the guilt of sin is forgiven, while its appalling nature is revealed.—*J. H. Jowett, D.D.*

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### What one Tract did

During my recent travels in Aomori Ken, in the effort to relieve some of the suffering caused by this terrible famine, much of my time was spent in a district of considerable extent, where not a single grain of rice was harvested last year and where the suffering is great and widespread. Imagine my surprise, therefore, when I was told of a village of about 500 people, right in the very center of this, the most grievously affected district, which tho like its neighbors had suffered the total loss of its crops, yet was caring for its own poor and required no outside help. On inquiry I found that this happy state of things was really due to a 'Tract on Sin' which one of the villagers received some twelve years ago, and which he had read and read again. On returning home he showed it to his fellow villagers, and they, after much thought, resolved to banish all intoxicants from their village. They also formed a Mutual Help Society.

At first the district officials rather discouraged me from visiting them, as they felt that there were many places that needed me much more, but one of the villagers pressed me to come, saying: "It is true we do not require any physical help, but is that any reason why we should not receive some of the good books she is distributing and listen to her good words?"

I think there were fully 500 people at the meeting I had there and all listened most attentively.—*Miss Clagett, Tokyo.*

### A Remarkable Tree

There is a singular tree in Cuba—the yaguey tree—that affords a striking illustration of the progress and fatality of sin. This tree begins to grow at the top or midway of another tree. The seed is carried by a bird, or wafted by the wind, and, falling into some moist branching part, takes root and speedily begins to grow. It sends along a kind of thin string-like root down the body of the tree that is occupied, which is soon followed by others. In course of time these rootlings strike the ground, and growth immediately commences upward. New rootlings continue to be formed and get strength, until the one tree grows as a net with the other inside. The outside one surrounds and presses the inner, like a huge girdle of snakes, strangling its life and augmenting its own power. At last the tree within is killed, and the parasite, that has taken possession becomes itself the tree. What a picture of the enslaving and fatal power of sin as it attaches itself to a man, and with his consent is allowed! It may have a small beginning, but soon binds him as with cords, gains increasing mastery, and presses upon his very life. He is held in fetters by its powers, till at last the tyrant overcomes the victim and triumphs over its prey.—*Reformed Church Messenger.*

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### Man's use of God's power

In times of peril strong men come to the front. Our whole life is like the steady motion of an engine whose balance wheel is the strong man. In some engines it serves to overcome "dead center"; in others to overcome the back pressure previous to the power stroke which will give the machine its normal speed. In other words, our everyday life. Either of these is to the motion of the engine what a strong man is to perilous times or moments of life. Like a steam engine they seem to have an excess of power whenever and wherever needed. Just as the governor of an engine lifts, whenever the motion goes down in order to admit more steam, so the reserve energy of strong men acts in times of emergency or peril. No time is wasted or lost. Whenever the normal trend of life is lowered by some mishap the strong man is there to assist, bringing life to its proper level again.

God is the never failing supply of steam. If men, thru prayer, by faith in Jesus Christ "line up" with God's requirements, He will open the gate which admits an ever new supply of power. This is what makes a strong man for God and His service in the world. This is what we need in our present crisis; men who are keenly conscious of their own inability by nature, but who, knowing that there is an eternal supply of power to carry them thru, will permit God to fill their lives and thus can say with the Judean shepherd of old, "My cup (life) runneth over." It is only the overflowing life that proves a blessing to our fellow men and to God.—*J. A. VanGorkom, in Evangelical.*

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### Value of Meditation

The great painter, Leonardo da Vinci, was once employed by the emperor to produce a picture, which was to be finished by a certain time. After working for some time at his task, however the artist absented himself from the studio for a week or more, doing apparently nothing towards completing the picture. The emperor hearing of this sent a courtier to remonstrate with the painter. You have not had brush in hand these eight days," said the wondering emperor. "True, sire," said the artist, "but nevertheless the picture has grown. The work of the brush is the least to be done in producing a painting. The last week I have been away from my studio, but wherever I went that picture has been in my mind and slowly, steadily, I have been getting in place the figures to be put upon the canvass. The picture, sire, will be done at the stated time." And it was. And this picture is today regarded as the greatest work of the famous painter.

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### An Infidel Converted

A young lawyer, an Infidel, boasted that he was going out West and locate in some place where there were no churches, Sunday-schools or Bibles. Before a year was out he wrote to a classmate, a young minister, begging him to come out where he was and start a Sunday-school and preach, and "be sure to bring plenty of Bibles," closing his letter with these words, "I have become convinced that a place without Christians and Sabbaths and churches and Bibles, is too much like hell for any living man to stay in."

# The Arena

## Historical Geology, Historical Anthropology, and the Theory of Evolution

BY PROF. L. T. TOWNSEND, PH.D., D.D

(CONTINUED FROM LAST ISSUE)

Pre-historic physical or Anatomical Anthropology is a study by itself, but owing to our space limitations it must be generally abbreviated. In general it may be said, that among fair minded investigators there is at present no question that the oldest human skeletons from the anatomical point of view were not a race inferior to men as they now walk among us.

Dr. Bruner-Bey, speaking of the most ancient skulls yet discovered, says this: "They surpass in size the average of modern European skulls, while their symmetrical form compares favorably with the skulls of many of the most civilized nations of modern times."

And it is now generally conceded by Anthropologists that differences in the Anatomical structure of pre-historic people are essentially the same as they are at present time, and that the dissecting rooms of any large hospital will show a range of peculiarities quite as great as is found in Anthropological research among pre-historic peoples.

Dr. Wallace speaking of the sculpture art-work of the mound-builders says, that "The nose in some of the sculptural heads is perfectly straight, being neither prominent nor dilated; the mouth is small, and the lips thin, the chin and upper lip are short, contrasting with the ponderous jaw of the modern Indian, while the cheek-bones present no marked prominence. The few authentic crania from the mounds, present corresponding features, being far more symmetrical and better developed in the frontal region than those of any American tribes, altho somewhat resembling them in the occipital outline; one was described by its discoverer, W. Marshall Anderson, as 'a beautiful skull worthy of a Greek.'"

M. de Quatrefages in his *Homines Fossils et Homines Sauvages*, speaking of Engis skull, discovered by Dr. Schmerling, offers the opinion that it is one of the oldest human remains hitherto found in Europe. Sir Charles Lyell (*Antiquity of Man*), quoting from Prof. Bush, says that, "it compares favorably with the skulls of modern Europeans.

Prof. Huxley, while discussing the La Truchere skull, whose possessor lived with him, says: "It has a brain capacity of 1925 cubic centimetres, while the skull of the modern Parisian is 1,558 cubic centimetres, and that the earliest European men were better provided with brains than are the people of France."

Mr. Darwin says this: "Some skulls of very high antiquity, such as the famous Neanderthal one, are well developed and capacious. Dr. Johannes Ranke, expresses his opinion thus: "Some of the races of the stone age in skull and physical development take the highest rank among mankind."

Professor Pierra Broca, who made a very careful study of the celebrated "Cro-Magnon skull," belonging to the earliest stone age, says: "The great volume of the brain, the development of the frontal region, the fine elliptical profile of the anterior portion of the skull are incontestable evidences of superiority and are characteristics that usually are found only in civilized nations. "Professor Huxley describing the Neanderthal skull says, "so far as size and shape are concerned, it might have held the brain of a Philosopher."

In a word, it appears that the skeleton of these pre-historic men, sometimes spoken as "The Dawn Men of History," the most ancient type yet discovered, differ no more from present races of men than do the individuals of existing races. If there is any difference it certainly is not in favor of modern civilized men.

As an offset to what we have been saying, imaginative writers have represented these most primitive people as shaggy monsters going about with heavy clubs and stones killing whatever came in their way and doing it with all the ferocity of wild bests. The habitual and

constant occupation of these ape-like ancestors, "was to creep into and run up a tree."

Mr. Darwin in the first or second edition of his *Descent of Man,* states his opinion thus:

"The early progenitors of man were, no doubt, covered with hair, both sexes having beards. Their ears were pointed and capable of movement, and their bodies were provided with a tail. The foot was prehensile, and our progenitors, no doubt, were arboreal in their habits, frequenting some warm, forest-clad land. At an earlier period the progenitors of man must have been aquatic in their habits."

While Mr. Darwin expunged this and some other unscientific speculations from the later editions of his books, yet these unsupported representations are still perpetrated by men who ought to know better.

In a recent book, *The Martyrdom of Man,* written by Dr. Reade may be found these statements:

"Our ape-like ancestors lived in large herds and were prolific and at courting seasons love duels were fought among the males. They went on all fours, rising to an upright position with difficulty. They were slow in their movements, their ears became flattened by disuse, the tail disappeared beneath the skin. They lived in tropical latitudes, had few enemies and abundant food. Their physical powers had become enfeebled by disuse, but their mental powers were accordingly and proportionally increased; what was lost in brawn was made up in brain."

An indignant reply to this un-scientific and imaginary stuff, calls for a phrase that we use with some reluctance, not because it is undeserved, but rather because in a discussion of this kind it would be undignified; however the phrase and sentence is this; the foregoing representations of Mr. Darwin, Dr. Reade and their many followers are nothing better than *speculative rot.*

For the purpose of rhetorical emphasis, we may briefly speculate. The actual facts thoroly established by scientific investigations, are, that among the prehistoric peoples in any part of the world, not a single discovery has been made showing that our Quaternary ancestors, the oldest of them, were such as to occasion the least mortification to their descendants. They were genuine men and no less gentlemen than are some civilized savages of the present time.

Judging from the facts discovered during the last twenty-five or more years in the different fields of Geology, History, Archaeology, Anthropology, Anatomy, Philology and Religion, the first beings on earth who wore the human form, were not apes, nor the descendants of apes, nor did they live like apes; nor were they naked savages, subsisting on nuts and raw flesh, and having tails and pointed ears as evolutionists talk. They were men possessing all the capabilities of men at the present time, and tho unschooled in modern science and art, they possessed mental endowments no less worth while than those of the people in our day, living in any part of the world.

They must have been gardeners for food plants are never found growing wild; they have to be cultivated, or they will be overgrown and destroyed by weeds. (Gen. 3:14-19). These prehistoric quaternary men were pioneers and were colonized in England, France, Germany, also in some parts of Asia and America. Among them were men of superior strength and Giants in stature, whose average height is said by leading historical anthropologists to have been seven feet, while some skeletons that have been unearthed measured ten feet in height*

Judging from the wearing down of the teeth of these people and the condition of their bones, they matured slowly and when not dying an accidental, or what is called an unnatural death, they attained extraordinary length of life. They fought and conquered savage and huge beasts of prey—the lion, sabertoothed tiger, and hyena—and they dug pitfalls for elephants and rhinoceros. They domesticated the horse, dog and other animals. They were fishermen, traders, and artisans. They organized labor which possibly had the characteristics or rudiments of labor unions. They attempted bold projects and at tremendous disadvantage accomplished them. They concerned themselves with pottery, tailoring, jewelry, and they knew something of the great future that lies on the other side of death.

With these facts before us and the

* See report of Prof. A. B. Skinner, Prof. W. Morehead, and Dr. George Donahue, Penna. State Historian, as to discoveries recently made near Sayre, Pa.

reverence and love we and multitudes of others have for the Bible, we venture at this point to speak a word as to its historical records, its authenticity and credibility. The word is this: so far as our investigations have been prosecuted, no evidence has as yet been discovered that an original personage called Adam, who, thruout the Bible is spoken of as an authentic person, was not the first man. There is no evidence that he did not have at the outset, a fully endowed body and intellect; there is no evidence that he could not have given correctly names to the animals brought before him (Gen. 2:20); there is no evidence that his son Cain did not build a city (Gen. 4:17); there is no evidence that his grandson, Jubal, did not handle the harp and organ (Gen. 4:21); nor is there any evidence that Jubal's brother, Tubal-Cain, and grandson of Adam, was not a worker in brass and iron (Gen. 4:22); and even more than this can be said.

There is not a single statement anywhere in the first five books of the Bible, so far as they relate to the origin, condition and history of the peoples, who earliest inhabited the earth, that has been disproved; or that is likely to be disproved. Evolutionists and other skeptics have labored with untiring energy and zeal for half a century and have made the most determined assaults upon Bible revelation, but have been rewarded with nothing but defeat.

(TO BE CONTINUED)

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## Ought Christians to be Pacifists

BY H. W. MAGOUN, PH.D.

Righteousness is a thing so priceless that God opened the doors wide to sin. If he had not done this, there could have been no righteousness at all. Righteousness is the deliberate choice of what is right regardless of the allurements of sin or the blanishments of apparent self-interest. Christ did it and showed us what God really wanted. He died to make it possible. He gave his life, then for the sake of righteousness,—not for the sake of peace.

To call Him the Prince of Peace and put Him on the basis assigned to Him by modern German philosophy, is to slander Him. He taught no doctrine for a population of slaves; for He did not teach submission to wrong. He did teach personal righteousness and that had to come in through the dismissal of the code of personal vengeance. No Personal Vengeance, therefore, is the proper heading of those particular portions of the Sermon on the Mount, and until that fact is mastered it cannot be understood. His real title is the Prince of Righteousness. That is what He came to establish, and every man who hopes or claims to be His follower must stand for righteousness, between man and man, and between nation and nation. For evil men there must be police. And for evil nations there must be armies and navies. Are we Christians when we fight? We may not be Christians unless we do! It all depends upon circumstances.

If ever there was a militant man, it was Christ. Singlehanded and alone He started overturning the religious ideas of his own day, and He has been slowly overturning the religious ideas of the whole world. Rather a modest quest for a peace-at-any-price gentleman, surely! He began among the poor and lowly. Persecutions and threats soon followed. The cross loomed up in the distance. Did even that daunt Him?

How about His early followers? Did prison bars stop Peter's mouth after the Day of Pentecost? Did they silence Paul? Did shipwreck or stripes or threats of vengeance or being left for dead from stoning or the clamors of a mob or any other human contingency succeed in putting him out of commission? Do you imagine that you are a better Christian than He was?

But there are two kinds of militancy? One is wholly selfish. The other is not. They have met today and are facing each other for a final decision. It is a struggle between the Gaillean and the great of the earth. Narrowed down, it amounts to this: Shall righteousness rule or shall self-interest? One or the other must; for the two can never reign in concert. If you elect self-interest, you belong in the camp of Nietzsche, even if you are an advocate of peace. The Galilean puts righteousness first.

Perhaps you think that you are a soldier in the Christian army. If you are looking out for yourself merely, you are only a camp follower. What one of the martyrs ever even thought of self-interest? What one of them ever submitted, as German philosophy would indicate that they should? Could fire or sword terrify them or stop them? Did it ever succeed in doing it? Where, then, was

their submission? And how did they seek for peace? Did they want any peace save peace of mind in believing?

To ask for peace when He wills it othewise is to be disloyal to Him. To fail to see that physical horrors are less awful than moral ones is to come short of the stature of an imitator of Jesus. War itself is not too great a price to pay for national righteousness. Men brought face to face with death from day to day, lose their flippancy and the blasphemous ribaldry of the market place. The claims of religion then have a chance of being considered seriously. Is it wholly evil to substitute that state of things for the wild orgies that mark the progress of peace with wealth?

Men are short-sighted. A slaughter house is an awful place; but most of us do all we can to make the business profitable. We never think of the cruel side. But the cruel side is all that we do think of when it comes to some human being that suffers from wounds or exposure in the trenches or even from a whipping! When will men see things in their right relations. If we have a soul that will outlive the body, then that soul is of far greater importance than the body ever can be. Why not put its interests first?

If there is a God at all and if there is any truth in the Bible as a whole, it is more important that a man should recognize the claims of his immortal soul and make his peace with his Creator than it is that he should live any definite number of years or accumulate any definite sum of money or enjoy any particular amount of physical comfort. Such things may be a snare and often are, and their possessor may simply sink deeper into wickedness and sin because of the opportunity offered him in the possession of them. Under these conditions they are not a blessing but a curse.

If the peace is broken, men suffer in their earthly possessions. The bare prospect of a thing of that sort usually stirs them to action. They are loath to run any risks of financial loss. If war shakes them out of that bit of selfishness, it is not wholly bad. But if they work for peace from motives of that kind, let them not hug themselves with a smug complacency, as humble followers of the Galilean. They are nothing of the sort. They are parasites on his bounty and little else. He stands for righteousness, and He stands for it at any cost.

No, I am not a blood-thirsty swashbuckler. I am the mildest kind of a mild mannered man; but I see things as they are. This present war was bound to come. It could not be avoided. And it must be fought to a finish. If it is not, then we shall make no progress in the paths of peace. And we must be ready to do our part—if necessary. God forbid that it should be necessary; but God forbid still more that we should dodge or shirk our duty! Let us by all means be followers of the Galilean. No nobler calling can await us, and we shall gain, not lose, in manliness.

It is no time for such persons to lose heart. Nor is it time for them to abandon high ideals. Let them work for peace, if they will, but let them remember that righteousness must come first. Peace without that, even if it is established among the nations now at war, will be a great disaster. It will be a dream and a delusion. Nothing short of international righteousness will answer and we must be prepared to back up that position to the limit. If it means another baptism of blood for us, that can make no difference. If we are followers of the Galilean, we must be ready to pay even that price for righteousness in the world at large. On no other basis are we safe. And on no other is He honored. *Bibliotheca Sacra.*

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## The Divine Administration of Rewards

BY WILLIAM H. BATES, D.D.

Our Lord spake two parables, in both of which a trust is committed, an accounting is required, and rewards are rendered. The mechanism of the two is thus the same, but as to morals, serious question has been raised. The principles on which the awards are made seem to present a difficulty that calls for adjustment, and the solution of the problem involved has been greatly desired.

The earlier of the two parables is the Parable of the Pounds, Luke 19:12-27; the latter, uttered only three days before his death, is the Parable of the Talents, Matthew 25:14-30.

In the first, a nobleman, going "into a far country to receive a kingdom and to return," calls his ten servants and delivers unto each a pound, with the direction "Occupy (Rev. trade ye herewith) till I come." No discrimination was made, each man receiving "according to his several ability"; one, five talents,

another two, and another one. (A talent is about $1,800.)

In due time an accounting is called for, and awards are made. What are the administrative principles entering into the transaction? A disclosure of these may help to, if not completely, solve the difficulty.

A discerning scrutiny will discover, as doubtless upon reflection all will agree that the point upon which the Parable of the Pounds turns is that of Administrative Efficiency.

The first one to render account says: "Lord, thy pound hath gained ten pounds." He is commended and rewarded: "Have thou authority over ten cities." The second: "Lord, thy pound hath gained five pounds." A commensurate reward is given to him: "Be thou also over five cities." The third—well, he is a slacker, an impudent and insolent slacker at that; and he gets what is justly coming to him (vs. 20-24). And the order is: "Take from him the pound, and give it to him that hath ten pounds."

Bystanders protestingly exclaim: "Why, Lord, he hath ten pounds already!"

If we can imagine the response to be after the vernacular of today, it might be something like this: "Sure, that is all right. This is not a matter of benevolence, but of business. Sagacious Business—(with a big B)—always wisely dictates: 'Put your money where it will safely bring the greatest returns.' The most efficient man—the ten pounder therefore—is the man for me. No wrong is done when honest administrative efficiency gets its commensurate reward."

Likewise, in the Parable of the Talents, doubtless all will allow that the point on which the parable turns is that of Faithfulness.

The first to report returns says: "Lord, thou deliveredest unto me five talents; behold, I have gained beside them five talents more." His lord said unto him, "Well done, good and *faithful* servant; thou hast been *faithful* over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord."

The two-talent man comes and says: "Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them." His lord commended and rewarded him—let it be noted well—in precisely the same terms, word for word, as the five talent man (cf. vs. 21 and 23.) Thus it is plain that the lord regarded not so much the income acquired as the spirit of the servant; not the funds accumulated, but fidelity in the use of funds.

The one-talent man comes and—what? It should not be doubted that had he faithfully used the talent entrusted to him as did the other two, i. e., faithful up to the limit of "ability," he would have received precisely the same commendation and reward that they received. But no; he was a slacker too, and even worse than the slacker in the other parable. He also got what was coming to him: "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth (vs. 30). Nor was the prinicple of Efficiency wanting here (vs. 28).

Taking these two parables together—both are necessary lest we be dealing in half truths—we get God's principles of administering rewards:

1. Where the gifts are equal, and the improvement is unequal, the rewards are unequal.

2. Where the gifts are unequal, and the improvement is equal, the rewards are equal.

As is the improvement, then, so is the reward. This should incite the servant having but one pound, to strenuous endeavor for highest efficiency; and it should come as an encouragement and a comfort to those of varied talents (abilities), whether five, two, or one, knowing that if equally faithful in using what they have, they shall have equal reward. We heard a clergyman who had achieved considerable distinction in his denomination, say: "I never dared ask God to make me a brilliant Christian, but I have asked him to make me a *faithful* Christian." Faithfulness is something that every one, whatever his or her "talent," can attain unto.

Probably there are members in every church—possibly many of them—who excuse their do-nothingness on the ground that, as they say, they have but one talent; tho doubtless if others should pronounce that estimate of them they would resent it. A pastor was urging a brother to take part in the mid-week meeting, who excused his silence by saying, "Oh, I have only one talent: I would be ashamed, for I cannot speak to edification." The pastor responded,

"Then speak to mortification; use the gift you have."

Do these "slackers" know what, according to the parable, befell the one-talent man? His fate should be impressed upon them. We pass on the following outline for whoever wants it:

1. The One Talent Man received a trust from his Lord.
2. The One Talent Man received a trust from his Lord for use.
3. The One Talent Man received all the trust he was fitted to use.
4. The One Talent Man could have used his trust if he would.
5. The One Talent Man disused his trust.
6. The One Talent Man was called to account for disuse of his trust.
7. The One Talent Man was damned.

* * *

## Jesus and the Book

BY DAVID JAMES BURRELL, D.D., LL.D.

*If there is a God anywhere in the universe, and if we are His children, He cannot fail to communicate with us in some way.* To think otherwise would be to assume that He is either unable or unwilling to do so. In the former case He would not be omnipotent; in the latter case He would not be kind, and in either case we should have no practical interest in Him because He would not be God.

*If God reveals himself at all it will probably be in a human form.* He is said to have created man in His own image and after His likeness, the highest of and dominant among the orders of life. Is not this, therefore, the form in which He would probably embody Himself, if He is to embody Himself at all?

It is worthy of note that the doctrine of the incarnation, so far from being the sole possession of the Christian Church, is practically universal; tho often times so vague and even grotesque as to furnish a pathetic commentary on the inadequacy of human wisdom to answer human need. From which we infer that it is manifestly in accord with reason, in so far as reason is represented in the intuitions of the race. The false religions abound in avatars and theophanies, vain gropings toward a true embodiment of God.

How can God unveil Himself? The world grows weary of seeking Him. The fulness of time is the hour of despair. He now appears, as announced in the protevangel, "The seed of the woman shall bruise the serpent's head." The great Father desires to communicate with His children. Our human medium of communication is language. The "word" of the Father shall be articulated for His children's use. The Word is made flesh and dwells among us.

God is manifest in flesh. The child wrapped in swaddling bands is the very God that sat upon the circle of the universe and called into being things that were not. The little hand, that lies, pink and dimpled, on its mother's breast, is the same that spun the new-created worlds into space, and rolls the rattling thunder thru the skies. The lips that murmur in response to her lullaby are destined to speak the words whereat, in the process of the centuries, the thrones of the Caesars shall fall in irremediable ruin and give way to a kingdom of truth and righteousness. He hath upon His vesture and His thigh a name written—a name to be made clearer in the logic of events—"King of kings and Lord of lords."

The truth thus stated is fundamental to Christianity. It bears the same relation to our doctrinal system that a mainspring bears to a watch. Every pin and wheel and lever of the mechanism is more or less important; but break the mainspring and the watch stops.

Not only so, this doctrine is the touchstone of Christian sincerity; as it is written, "Hereby know we the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus is not God. (1 John 4:2).

*If God were to reveal Himself in human form He would probably supplement and complement that Incarnation by a Scripture.* Otherwise how would the Incarnation be of any practical use beyond its own place and time? The true religion must, presumably, be coextensive with all races and generations. It must extend its beneficence not only "from the river to the ends of the earth" but from Adam to the last man. In order to accomplish this an Incarnation of God, unless other provision was made, would have to be not only ubiquitous but contemporaneous with the whole human race! Now Christ lived in a small corner of a remote portion of the earth, during a brief period of only thirty-three years. It is claimed however, that the

benefits of that short and circumscribed life are made both universal and perpetual by the Scriptures which contain the record of it. In the Old Testament He is set forth prophetically as One who should, in the fulness of time, be born of a virgin, and whose name should be called Immanuel. "Which is, being interpreted, God-with-us." In the New Testament He is set forth as the historic Incarnation of Deity. In the Old and New Testaments combined he is presented to all ages and generations, from the beginning to the end of the world, as God manifest in flesh for the deliverance of the world from sin.

It is difficult to imagine how God could have made Himself known to men in any other way. A stranger in a strange land, gazing at the stars, solaces his loneliness with the thought that they are shining also on his distant loved ones; but that does not answer the purpose of a letter from home. Coleridge in the Valley of Chamounix hears "all the signs and wonders of the elements" echoing God; but this falls infinitely short of the satisfaction he feels on opening the Book and seeing his Father's name; a satisfaction which he expresses thus: "It finds me."

* * *

## Chaplain Holds Unique Sunday Morning Service

BY THE REV. CLYDE F. ARMITAGE.

The Chaplain at one of our military camps has a unique Sunday morning service. The Officer in Command makes the first address every Sunday morning and he, with his officers and their wives, all remain for the sermon.

It is one of the new camps and has nearly 3,000 men, which number will be increased soon to over 4,000.

Before the Chaplain arrived, work progressed seven days a week; but now every Sunday morning, the men cease work by order of the Commanding Officer at 10:00 o'clock. They line up outside their quarters as soon as possible, and at 10:30 march in regular formation to the river bank where the Sunday morning services are held in a poplar grove.

Fifteen men are detailed to prepare for the service and their work is done in about fifteen minutes time. One of the huge army motor trucks brings all the folding chairs to the place of the meeting, and another truck brings the piano from the Association hut. The service opens with patriotic and religious music led by a Christian man who has spent some time as a public singer and knows how to lead the singing of the men. Special music is always available, and a band now forming at the camp will participate regularly in the service hereafter.

The Commanding Officer speaks each Sunday morning on some topic bearing on morale. One morning it was drink and personal habits, another morning it was the salute, another morning courtesy, and the topic for last Sunday was Guard Duty. One Sunday morning he expressed his opinion of those men who were out of sorts because they were not detailed to the exact work they would like to do. He assured them that they would eventually fit into their proper places. He explained that they were being trained now to go abroad to have charge there of camps like this one, or to remain at this camp and train the recruits who would later pass thru. He asked them to be patient, but made it plain that in the meantime he did not care to hear much further comment from those who imagined they were being slighted. This gave opportunity for a telling appeal to their loyalty which would have taken the place of the Sunday morning sermon had there been none to follow.

The Chaplain is allowed frequent approach to the Commanding Officer and their relations are very cordial. Each makes suggestions to the other as to the nature of their Sunday morning address, and the military presentations are never out of harmony with the occasion.

The method of the sermon may be of interest: This chaplain makes running comment on the verses of his Scripture lesson as he reads them, and without any evident break goes naturally into his address. He does not say, "I will now read the lesson; Thus endeth the reading of the word; My text is; The sermon will have the following four heads." The sermon is not a "Bible reading." But the exposition of the lesson and the sermonic application of the lesson to the daily life of the men are alike Biblical, thoughtful, practical, well done, and therefore helpful and interesting.

The Chaplain is undertaking to raise money for an auditorium in camp—it is a new camp and there is now no build-

ing large enough for the men to worship in. It is a great sight to see the men at service, some seated on the available folding chairs, others piled on the motor truck that carried the chairs, some seated on nearby buildings, and some perched in the branches of the larger trees.

Military officers are realizing the military value of the right kind of chaplain, and in place of burdening him with secular work, are frequently giving him perrsonal cooperation in religious work.

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## Early Pastoral Associations in New York

BY CHARLES E. CORWIN

Probably every busy minister has pictured to himself the ideal Pastoral Association. In his vision Sunday has passed and the azure clouds which are apt to gather around the mountain peaks of the Sabbath to obscure his Monday's sky, are thickening. Therefore he seizes his hat and proceeds to the cheerful chamber where his brethren in service are assembling. He finds the room well filled and hearty with good cheer. As he greets one another, listens to their stories and repeats his own jokes, the blue haze lifts from the atmosphere of his soul, and he is in pleasant mood when the president calls the meeting to order.

After prayer, praise and brief introduction, the reader of the day begins his paper. The subject is of practical value and is treated with skill. When the voice of the speaker ceases, the minister realizes that he has received new ideas upon an important topic.

After the paper comes discussion and a heart to heart talk, in which as "iron sharpeneth iron, so does the face of a man his friend."

When the meeting adjourns, the busy master, refreshed and encouraged, returns to the duties of the day.

From this day-dream the minister awakes with a start. He remembers that the last time he attended the Pastoral Association he was not edified, that he has not been to a meeting for several months, and that the treasurer's bill for fifty cents for his dues is still unpaid. He remembers that he has informed critics of his preaching that not all the fault of the sermon is with the minister, and he confesses to himself that part of the trouble with the Pastoral Association is his own fault. So he resolves to do better in the future. In such penitent mood he is glad to learn of the Early Pastoral Associations in New York.

For a generation after the settlement of Manhattan there was generally only one minister at a time upon the island and therefore there could be no Pastoral Association.

During Domine Bogardus' pastorate (1633-1647) Domine Megapolensis occasionally came down the river from Fort Orange to visit New Amsterdam. On these occasions he preached in the Church in the Fort and "the eminent talents which God had given him" were ostentatiously praised by the enemies of the Manhattan pastor. But Bogardus and Megapolensis were good friends, and such visits must have been bright spots in the dreary life of these frontier pastors.

When Megapolensis himself assumed the pastorate which Bogardus had occupied, for much of the time he enjoyed ministerial fellowship. For several years Drisius was his colleague, and later, his own son, Samuel assisted him.

Domines Polhemus and Selyns served on Long Island and often crossed the river to visit the Manhattan pastor. One day Polhemus remarked that they ought to have some kind of ecclesiastical association, altho he thought they would not have much to talk about. In those days also Lutherans, Anabaptists and Quakers were coming into the country and their presence, if it did not furnish opportunities for fellowship, at least gave occasion for argument and complaint.

When the Rev. Charles Wolley became Chaplain to the British troops in the fort in 1678, he found two pastors on the field. Domine Frazius was serving the Lutheran Church and Domine Nieuwenhuysen the Dutch Church. They had not been on speakiing terms for six years, and Chaplain Wolley determined to bring them to a better mood. He says: "I invited them both with their views to a supper one night unknown to each other, with an obligation that they should not speak one word of Dutch, under the penalty of a bottle of Madeira, alleging I was so imperfect in that language that we could not manage a sociable discourse. So accordingly they came and at the first interview they stood so appalled as if the ghosts of Luther and Calvin had suffered a transmigration, but the amaze soon went off with a salve tu quoque and a bottle of wine, of which

the Calvinist Domine was a true carouzer, and so we continued our mensalia the whole evening in Latin, which they both spoke so fluently and promptly that I blushed at myself with a passionate regret that I could not keep pace with them."

It is to be hoped that the Dutch and Lutheran pastors remained friends after this attempt of their Episcopalian brother to bring them into agreement.

But we hear no more of the pastoral associations until 1702. In that year Dr. Thomas Bray, commissary of the Bishop of London, advised Mr. Vesey, rector of Trinity Church, to organize a ministerial society for the benefit of the pastors of New York. This he did and for a time an associatien, composed of Vesey of Trinity Church, DuBois of the Dutch Church and Peiret of the French Church, met in the library of the English chapel of the fort. But altho these ministers were on terms of personal friendship the organization came to grief within two years, for in 1704 Mr. Elias Neau attempted to revive it.

Mr. Neau was a Huguenot who had suffered imprisonment for his faith in his home country. In the solitude of his dungeon he had learned to love the prayer book which was bound in the back of the Bible. After he had fled to America he joined Trinity Church and at once became a voluntary missionary to the degraded slave population of New York. His work attracted notice, he became universally respected and was known as "the good Mr. Neau." In time he became the official catechist of Trinity Church.

Mr. Neau was grieved that the pastors of the city had not maintained their pastoral association. He talked of the matter to Mr. Peiret, who heartily approved. Mr. Vesey however declared that such a meeting savored of secret assemblies and that he could not join it without special permission from the Bishop of London. Domine DuBois pleaded other duties and damned it with faint praise.

Mr. Neau persisted, however, and if he could not organize a pastoral society he at least was able to found a devotional union, composed of seven members, which met every Wednesday. Of this little society Pastor Peiret became president.

We hear no more of Pastoral Associations until the decade before the Revolutionary War.

Soon after Domine Laidie became English pastor of the Dutch Church in 1764, he organized prayer meetings thruout his congregations which were considered a great novelty at the time. Such was his tact, however, that his efforts met with little criticism. At the close of one such meeting the people crowded around him declaring, "Ah, Domine, we offered up many earnest prayers for your coming in Dutch, and truly the Lord has answered us in English."

When Dr. Rodgers became pastor of the Presbyternan Church, he soon began to plan a pastoral meeting. Domine Laidie greatly assisted him in this and Dr. John Mason, of the Association Church, became an active member. Domines Ritzema and De Ronde, the Dutch speaking pastors of the Dutch Reformed Church, probably stood aloof. When the youthful John H. Livingston became the fourth colleague of the Dutch Church he at once assumed his share of the enterprise.

As the shadows of the coming Revolution crept up from the horizon, the Pastors' Association became a patriotic club. Questions of doctrine gave place to questions of government, and the inspiration for next Sunday's patriotic discourse was obtained in the weekly meetings of ministers.

As the shadows grew very dark in 1775 the discussion of all general topics was dropped and the association was turned into a prayer meeting for the salby the flight of the pastors before the invading armies.

During the war, amid the miscellaneous population of fugitives which thronged the city, were found a few who feared the Lord and who thought upon His name. On July 15, 1779, some of these organized a prayer meeting which continued until the close of the war and became the seed from which grew the Associate Presbyterian Church.

After independence came the city grew by leaps and bounds and churches multiplied to keep pace with the population. There was a new air of freedom abroad, and in its genial atmosphere churches became charitable and ministers more brotherly. Pastoral associations denominational and interdenominational, sprang up in abundance.

For several generations the consistory room of the old North Dutch Church on Fulton street was a general rendezvous for Presbyterian and Reformed ministers. Many were the weighty papers to which the pastors listened and animated the discussions which those old walls heard. Close at hand in the prayer meeting room the famous Fulton Street Prayer Meeting was born in 1857.

The New York Pastors' Association of the Reformed Church was organized in 1864 and continues to the present day.

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### The True Source of Wealth

An old man lay dying. In the midst of weakness he began to tell his sons of a great treasure which was hidden on his farm. While he talked of the buried gold, his tongue faltered, his face blanched and his son realized that their father's spirit had slipped away into a realm beyond their questioning.

Altho they knew not where on the farm the treasure was hid, they resolved to dig for it. For many a weary day they turned up the ground, until at last they had dug over the whole lot but had discovered no treasure. Then in his disappointment one of the sons remarked, "Altho we have not found the gold yet since the ground is so thoroly prepared, let us plant a crop upon it. They did so, and lo, there appeared before their eyes the annual miracle of the golden grain.

In time of harvest, when the grain was sold, the young men knew that they had discovered the treasure of which their father had spoken.

So all permanent wealth springs from the soil and it is not chance but the hand of the diligent which maketh rich.—*Rev. Charles E. Corwin.*

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### Tree Seed Splits Boulder

HEBREWS 7:16.

Rocks have cracks in them made by the action of the weather. In these seams rootlets of plants find their nest and nourishment. Often seeds of trees blown by the wind or dropped by the birds find lodgment in these cracks and by their growth cleave the huge rocks apart as certainly if not as suddenly as dynamite. The American Forestry has a picture of a huge granite boulder broken in two by a tree which grew from a tiny seed. There is power in life, in that of the elephant, in the human brain cells which can produce millions of horsepower, and in the soul of man which grows and advances, and achieves immortal results. The single little seed in California that started a thousand years ago is busy still with the monster tree. All these types of life point to the Supreme Force, which is God, and to Christ, who is love, the supreme force in the divine mind, who is thus referred to as an eternal potentiality.—*Christian Herald.*

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### Too Busy to Live

A father had a daughter about eleven years old. They were great friends and much in each other's company. About this time the father noted a change in his daughter. He was not able to get her company as he had been. If he went for a walk, she excused hersel from going. He grieved about it, but could not understand. When his birthday came, she presented him with a pair of exquisitely worked slippers, saying, "I have made them for you." Then he understood what had been the matter for the past three months, and he said, "My darling, I like these slippers very much, but next time buy the slippers and let me have you all the days. I would rather have my child than anything she can make for me." Some of us are so busy for the Lord that He cannot get much of us. To us he would say, "I know your works, your labor, your patience, but I miss the first love."—*From G. Campbell*

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### Joy in Old Age

PSALM 92:14.

Dr. A. J. Gordon met an old man one day going to the place of prayer. "Aged friend," he said, "why should an old man be so merry and cheerful?" "All are not," said he. "Well, then, why should you be merry?" "Because I belong to the Lord."

"Are none others happy at your time of life?" "No, not one, my friendly questionaire," said he; and his form straightened into the stature of his younger days, and something of inspiration glowed upon his countenance. "Listen, please, to the truth from one who knows; then wing it around the world, and no man of threescore and ten shall be found to gainsay it: The devil has no happy old men!"

# Current Religious Thought

### Philosophy and Vain Conceit

A Book entitled "Jesus the Christ in the Light of Psychology" has been published by Dr. Stanley Hall of Worcester. The book is a thoroly pernicious book and as irritated as its is unsound. If it were not for Dr. Hall's high standing in the educational world the book would not be likely to do much mischief. It is utterly absurd in many of its statements, but as Dr. Stanley Hall has attended four German Universities, has been a professor in a Christian College, and for years at the head of a prominent institution for the training of teachers, and has been considered one of the leaders in modern psychological research and teaching, the book is likely to have a weight that it does not deserve because of its intrinsic worth.

"It was Paul who couples these terms, describing by the latter the true character of certain systems of thought which described themselves by the former. And their effect upon the spiritual life of men he characterized by his phrases: 'Make spoil of you,' 'rob you of your prize.'

"His unsparing exposure of their groundlessness, their emptiness, and their destructiveness is given in the light of the real nature of the Person of Jesus Christ. His severest and final blow at such systems is struck in the declaration that they are 'not after Christ,' do not accord with or measure up to the facts, the actual Christ. No clearer instance of such a disregard of fact and truth in modern philosophy can be found than in the recent work of Dr. Stanley Hall, entitled, '*Jesus the Christ in the Light of Psychology.*' It is a pretentious book of more than seven hundred pages. It empties the term 'Jesus the Christ,' of all historical significance. Perhaps we should qualify this statement by saying that Dr. Hall admits the actual existence of a man Jesus and some of the facts alleged to have happened in His life. But he pronounces this a matter of no importance and thinks that Christianity would lose nothing of its moral truth and power if it were known that Jesus never lived. Having made this explanation, we think that we may repeat our own conviction that such a view robs Jesus of all historical significance in the life of men. Myths, delusions and lies do not count as formative influences toward such ends as Christianity claims to seek and to reach.

"Dr. Hall admits that Jesus thought Himself to be the Son of God, but was utterly mistaken in His idea that God was a real Person. He declares that Jesus first expected a final judgment, a great interposition of God, in His own day, establishing justice and peace on earth, but suddenly came to the conclusion that this was a mistake; that He got from the pagan religions their conception of a dying god and gave up the Jewish for a pagan way of salvation, expecting God to deliver Him when the crisis of death came. But He 'died thinking His second plan a more utter failure than the first had been.' He says that the miracles of Jesus never occurred; the stories of their occurrence are only 'allegories," telling us that a better, richer, freer life has actually existed and can again be in us.'

"Dr. Hall informs us that the resurrection of Jesus was not a fact, but merely a psychological experience in the mind of the disciples. The 'Father' whom Jesus bade us address in the Lord's Prayer is only 'the background of the universe, its source, principle, unknown reservoir, out of which all things sprang, be it either, energy, or something forever above all name or thought.' 'The true living God,' we are informed, 'is the moral law within.' 'There is no other God than Himself thus spiritualized.' So Dr. Hall brings us the good (?) tidings of 'the death of the old objective God, and His resorption and inwardization in man.' The modern phychologist and the ancient fool, it seems are at one on the point that 'There is no God.'

"The historical statements of the Gospels are accepted or cooly swept aside by the learned professor at his own sweet will. He believes what he wishes, in utter disregard of the established rules of evidence. His speculations and guesses are more weighty with him than the testimony of eye-witnesses whose evidence was made credible by holy lives and sealed with their blood. We submit that a better and truer title for the pretentious book would be, Jesus the Christ in the Fog of 'Psychology,' rather than 'In the

Light of Psychology.' We venture to go farther and assert that the word psychology should be erased from the title, since there is no true psychology found in the argument. The real science of the future, we confidently anticipate will bear us out in this judgment of the work.

"The shouting and tumult of the infidel captains will die. The grass and the flower of man's philosophy will wither before the breath of the Lord. But the Word of our God shall stand forever. And Wisdom will be justified of her children who have faithfully believed and preached her divine Message."—*Christian Observer.*

If Dr. Stanley Hall were to slander Woodrow Wilson as he has Jesus Christ, the Son of God, he would be arrested for treason, and exchange his College Chair for a stool of penitence in a State's Prison. He is too intelligent a man to believe what he writes or teaches. He knows he is like a parrot, merely echoing the infidelity of the Huns. Like the parrot, he does not know what he is talking about. We have heard a clown in Pantaloons in a Circus say many things to raise a laugh, which neither he nor his hearers believed. When the paint was washed off and the Pantaloons exchanged for the attire of every day life, how he would laugh if he were asked do you believe the rot of the circus ring which you repeat? He might reply: "No! Of course not! I do it to make a living!"

In these times that try men's souls, how long will we permit the clown of the College Saw-Dust Ring, to insult God and falsify His Word? Religious treason, is more deadly and merits condign penalty of a much higher degree than mere sedition or interfering with the enlistment of men for the army. Pastor Russell's Denomination is without its many heads since they received their 80 years sentence. Dr. Hall would make fit companion for them in their prison retreat.—*Editor.*

* * *

## A Package of Mixed Seed

"Have you any seeds of kindness for sale? A little boy asked at a seed store.

"Seeds of kindness, what are those?" said the seedsman.

> "Then scatter seeds of kindness,
> For our reaping by and by.'

I have a little garden and I want to plant some kindness seeds.

"Oh, those come in a mixed package," said the seedsman, as he took a big book from a shelf.

"That looks like a Bible," the little boy thought, and sure enough it was.

"Let me see; I think I will find that package of seeds in 2 Peter, chapter one," said the man. "Yes, there it is; see if you can read it for me, beginning with the fifth verse."

So the boy read: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

"Eight kinds of seeds in this package, you see," said the man.

"But aren't there any real seeds?" said the boy. "Does it just mean that you are to be kind to folks?"

"Yes, that is what it means," said the man, "but kindness and charity and faith are real things, and if you plant them in your heart they live and grow, just as seeds grow in the garden."

"What is the reaping by and by?" said the boy.

"It means that if you are kind, people will be kind to you," said the seedsman. "and, better than all, it means that God who is kind to the unthankful and evil, will be pleased with you."

"I shall find that package of mixed seeds in my Bible when I get home," said the boy, "and it may help me to remember to be kind all the time."—*Classmate.*

* * *

## Authority in the Church

BY BISHOP R. J. COOKE, LL.D.

Authority is not arbitary exercise of ignorance. Authority is collective reason. The corporate reason of scientists is authority in science, or artists in the realms of art. The corporate reason of the Church is authority in the religion, taught by the Church. It is quite true that the corporate reason of the Church when engaged in construction of dogma, or when it steps beyond its legitimate sphere, may go wrong. The Church is not omniscient. It is not infallible. Churches have erred. Councils have erred. Condemned heretics have been right and the Church that condemned them wrong. But all this is equally true of science. Do we scout the authority of science because scientific experts fail

to explain rightly the phenomena of the universe—the facts which they present? An erroneous interpretation of a scientific fact does not destroy the fact and a false theology built about religious truth does not invalidate that truth, whatever it may do for its dogmatic exposition. The facts accepted by scientists are the reason for their collective belief. The facts accepted by the Church constitute the grounds for its reasoned teaching. These facts are contained in the Holy Scriptures, especially the life and teachings of the Lord Jesus, the doctrines taught by the teachers of the Church, and the experience of the body of believers.

Facts in nature supported by scientists in every country constitute our body of scientific belief, and the teachings of scientific experts is sufficient authority for that belief. Certainly there is a difference between belief in physical facts and belief in the content of Christian creed, but the difference is such as must necessarily exist when dissimilar things are compared. If we compare things that are similar facts, facts of faith with facts of psychology or the world of thought which we accept but cannot prove for ourselves as we prove physical facts by experiment in a laboratory, we shall see that the testimony of the Church is as valid and therefore as authoritative in its sphere as is the consensus of scientists in the world of physics.

The function of Authority in the Church is not, as some suppose, to stifle truth, but to protect truth. Authority in the State enacts laws for the protection of the State. It prohibits certain things because in its collective reason such things are judged to be harmful, and it permits other things because they promote the interests of the State. In the Church the function of Authority is to prohibit what in its judgment is detrimental to the well-being and mission of the Church. It must also protect those who belong to the Church in the undisturbed possession of the truth they have accepted; otherwise it ceases to be a Church, as a State ceases to be a State when it proves powerless to enforce its laws.

In pursuance of this duty the Church must of necessity guard against all innovations upon the truth just as science is intolerant of quackery. There is nothing so intolerant as fact. Those who have accepted the truth of God from any Church have the right to be protected in that truth and to protest against that truth being adulterated or destroyed. No Church can exist which guarantees equal freedom to all faiths or philosophical notions that may creep into its fold. Of course, if there is no positive truth in religion, and one creed is as good as another, all equally useful, and all, perhaps, equally false, why have any religion at all? Is *opinion* religion? Truth is more valuable than freedom. Freedom of thought, however, speaking of it now in its popular sense, is not a monopoly, as it is quietly assumed by these who are opposed to the teachings of the Church. Such freedom, it should not be forgotten, belongs also to the Church, which has the same right to reject the teachings of its opponents as they claim to have to criticize or reject the tenets of the Church—*Freedom of thought in Religious Teaching.*

* * *

## God's View of "A Scrap of Paper"

BY PROFFESSOR ADDISON HOGUE.

Saul, David and Solomon were kings over the united Hebrew nation. Then under Rehoboam came the secession of the Ten Tribes following the lead of "Jeroboam the son of Nebat, who made Israel to sin." Following Rehoboam there were nineteen kings in Jerusalem before the final overthrow. The eighteenth was Jehoiachin, who was carried to Babylon as a captive at the time of Nebuchadnezzar's second attack on Jerusalem. The prophet Ezekiel was carried captive at the same time. In place of Jehoiachin the Babylonian monarch placed Zedekiah on the throne of Judah, exacting of him a solemn promise of loyalty as a subject king under Nebuchadnezzar. Zedekiah swore to this covenant, taking the oath in the name of God. The purpose of the conqueror in so doing was plain, to keep subjugated Judah "base" (or low), so as to give no more trouble. Here, then was a compact solemnly entered into and sworn to; and this promise ought to have been kept, even tho it was extremely galling and humiliating to the chosen people to be in degrading subjection to a heathen monarch. No doubt Zedekiah argued with himself that "vows made in pain" were "violent and void"; but God's thought was that the covenant was a sacred obligation sworn to in His

name; and He visited His sore judgments on the treacherous king who treated a solemn promise as "a scrap of paper." Hear His words (Ezekiel 17:12-16):

"Behold, the king of Babylon came to Jerusalem and took the king thereof and the princes thereof, and brought them to him to Babylon. And he took of the seed royal, and made a covenant with him; he also brought him under an oath, and took away the mighty of the land; that the kingdom might be base, that it might not lift itself up, but that by keeping his covenant it might stand. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? Shall he escape that doeth such things? Shall he break the covenant and yet escape? As I live, saith the Lord Jehovah, surely in the place where the king dwelleth that made him king, whose oath he despised and whose covenant he brake, even with him in the midst of Babylon shall he die."

Furthermore, in verses 18-20 we read: "For he hath despised the oath by breaking the covenant; and behold, he had given all these things; he shall not escape. Therefore, thus saith the Lord Jehovah: As I live, surely mine oath that he hath despised, and my covenant that he hath broken, I will even bring it upon his own head. And I will spread my net upon him and he shall be taken in my snare, and I will bring him to Babylon, and will enter into judgment with him there for his trespass that he hath trespassed against me."

The noteworthy point is that in verse 16 God speaks of it as Nebuchadnezzar's oath and covenant; whereas, in verse 19 He speaks of it as His oath and His covenant that had been despised.—*Presbyterian of the South.*

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### Recent Errors to be Avoided

The new Pelagian evangel of uplift which ignores essential gospel truth.

Our Lord came not to prepare for an earthly reign as an earthly king but to save men to establish a spiritual kingdom.

According to some modern teachers, a man once saved never loses "his standing in Christ," whatever sins he may commit. This is what these teachers call "the security of believers."

They assert also that repentance is not required of a Christian who sins nor indeed of any one. This dictum is, "Believe you are saved and you are saved."

They claim to be literalists also and even announce themselves such.

They are adventists for adventism accords with literalism if not with the spiritual teaching of the Bible.

The adventism of this group of teachers takes the form of pre-milleunialism which becomes the center and soul of their theology and the principle of their interpretation of scripture.

Adventists assert that all great evangelists hold their views but fail to point to one great revival that was brought about by the preaching of this doctrine. —*Rev. Lawrence Keister, D.D.*

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### The Limits of Palestine

The capture of Jerusalem from the Turks and the breaking of their power over the ancient Land of Promise has revived the hope that Palestine may once more become the home of a thriving people. But lest this expectation should be exaggerated the sober view of Viscount Bryce concerning the economic possibilities must be given consideration. He calls attention to the fact that even the kingdom of Solomon was a small country—not larger than Massachusetts —that an addition of 300,000 to the present population would exhaust the present resources for comfortable support and that even with the use of irriga-

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Every patriot cheerfully, with heart and soul, obeys every Garfield order; but when it is evident that our good cooks just can't create the usual digestable potpie dough from substitutes it pinches just a wee bit that this sacrifice is to a degree required that the brewer may waste it in his unpatriotic business.

* * *

All church members in China are being urged to adopt a plan for daily study of the Bible by the whole family together. Family worship is more general in China than in America.

The bells of Canton, Ohio, ring every evening at six o'clock, as a signal for all to pray for victory of the American arms.

* * *

Paul connects himself up in the first paragraph of the book of Romans in a really remarkable manner—*Lawrence Keister, D. D. ter, D. D.*

tion and modern methods not more than 300,000 more people could be accommodated.—*Pittsburgh Chr. Advocate.*

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## Church Union

The Presbyterian General Assembly, at their meeting recently held at Columbus, Ohio, received overtures from 34 Presbyteries to that body requesting:

1. That the General Assembly overture the national bodies of our sister communions to hear and prayerfully consider a program for church union.

2. That the General Assembly name a time and place, as early as possible, for an interdenominational council of Evangelical Churches.

3. That our Assembly state frankly, in this call, that the purpose of the council is to discuss, and if the way be clear, to adopt a definite plan of organic church union.

The committee appointed to consider these overtures reported as follows:

Your committee, before recommending action, desires to congratulate the General Assembly, and thru it the whole Church, that these overtures show that there is an earnest desire for church unity growing in power in the hearts of many, and a determined effort putting forth to accomplish the same.

It is to be noted that our church has long been forward in its expression and effort looking toward the reunion of the Evangelical Churches of America. We recommend the following:

1. That we, the Commissioners to the one hundred and thirtieth General Assembly now in session at Columbus, O., do declare and place on record our profound conviction that the time has come for organic church union of the Evangelical Church of America.

2. That this Assembly hereby overtures the National Bodies of the Evangelical Communions of America to meet with our representatives for the purpose of formulating a plan of organic union.

3. That the Assembly's Committee on Co-operation and Union, consisting of the following members: William H. Robert, D.D., J. Wilbur Chapman, D.D., James H. Snowden, D.D., William McKibbin, D.D., Charles R. Erdman, D.D., Edgar P. Hill, D.D., Robert Mackenzie, D.D., William H. Black, D.D., William J. Darby, D.D., Edgar A. Elmore, D.D., J. Ross Stevenson, D.D., George Reynolds, D.D., Charles Little, D.D., John F. Carson, D.D., William P. Merrill, D.D., H. G. Mendenhall, D.D., Elders Gen. George H. Shield, Judge John A. McIlvaine, Henry W. Jessup, Esq., Hon. E. E. Beard, Robert S. Fulton, Esq., Hon. J. J. McConnell, be authorized and directed to designate the place and time, not later than January 1, 1919, for the above-named convention; to prepare a suitable invitation, to fix the ratio of representation, and appoint the delegates of our Body; to prepare a tentative plan for Organic Union for presentation, and to attend to all necessary arrangements.

4. That as a beginning the Moderator and Stated Clerk be directed to wire the four national church bodies now in session, asking them whether they will appoint delegates to such a convention on organic union between the Evangelical bodies, explaining that we have voted in favor of it.

The convention proposed in this action is not simply for the purpose of considering the subject of a possible union of the Evangelical Churches of America, but for the more definite purpose of formulating a plan of organic union and that the Committee on Co-operation and Union appointed by the Assembly is instructed to prepare a tentative plan for presentation when the convention assembles.

Georgia is the 13th state to ratify the Federal Prohibition Amendment.

Since July 1 no alcohol or drugs may be possessed, given away, used or carried thru the canal zone according to an order issued by the military commander.

In the recent Red Cross drive contributions came from China, Japan, Spain, South America, and the Pacific Isles; we have seen no record of a contribution from a Hun.

The total list of casualties for the war reaches the 10,000 mark, and makes us think. But during the year 1917 there were 255,616 people killed or injured in industrial accidents in the state of Pennsylvania alone.

More than 7000 doctors attended the national convention of the world's greatest medical association at Chicago, in June, at which meeting the president urged every physician and surgeon of America to help drive the liquor business out of the nation, "not as a political measure, but as the most important measure that could be secured."

Elihu Root was made honorary chairman of an executive committee of a permanent council on international relations recently organized in New York, having for its objects

1. To stimulate and organize international thought in America.

2. To create good-will for the United States in foreign lands.

3. To co-ordinate international activities.

4. To discourage unjust acts in the United States on foreign nations.

5. To co-operate and advise with existing international organizations, and to encourage the formation of international forums thruout the United States.

# International Sunday School Lessons

By The Editor

(The References are to *The International Standard Bible Encyclopedia.*)

*Lesson 5—August 4.*

## Growing Stronger

Text—Luke 2:42-52.

Every year, as was the custom of the Jews, Joseph and Mary went, with their friends and neighbors, in companies, to Jerusalem to the Passover. When Jesus was 12 years old, it would seem that, for the first time, He was permitted to accompany them. It would be to Him a strange and thrilling experience. Everything he saw—the hallowed sites, the motly crowd, the service of the temple, the very shocks His moral consciousness would receive from contact with abounding scandals—would intensify His feeling of His own unique relation to the Father. Every relationship was for the time suspended and merged to His thought in this higher one. It was His Father's city whose streets He trod; His Father's house He visited for prayer; His Father's ordinance the crowds were assembled to observe. His Father's name, too, they were dishonoring by their formalism and hypocrisy. It is this exalted mood of the boy Jesus which explains the scene that follows—the only one rescued from oblivion in this interval of growth and preparation.

When the time came for the busy caravan to return to Nazareth, Jesus, acting, doubtless, from highest impulse, "tarried behind" (v. 43). In the large company His absence was not at first missed, but when, at the evening halting place, it became known that He was not with them. His mother and Joseph returned in deep distress to Jerusalem. Three days elapsed before they found Him in the place where naturally they should have looked first—His Father's house. There, in one of the halls or chambers where the rabbis were wont to teach, they discovered Him seated "in the midst," at the feet of the men of learning, hearing them discourse, asking questions, as pupils were permitted to do, and giving answers which awakened astonishment by their penetration and wisdom (vs. 46, 47). Those who heard Him may well have thought, that before them was one of the great rabbis of the future! Mary, much surprised, asked in remonstrance, "Son, why hast thou thus dealt with us?" evoking from Jesus the memorable reply, "How is it that ye sought me? knew ye not that I must be in my Father's house?" or "about my Father's business?" (vs. 48, 49). Here was the revelation of a self-consciousness that Mary might have been prepared for in Jesus, but perhaps in the common intercourse of life, was tending to lose sight of. The lesson was not unheeded. Yet, once it had been given, Jesus went back with Joseph and Mary to Nazareth, and "was subject unto them"; and Mary did not forget the teaching of the incident." Vol. 3, p. 1634.

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*Lesson 6—August 11.*

## Helping Others

Text—Luke 10:25-37.

"In the Old Testament the relationship of neighborhood involves moral and social obilgations which are frequently emphasized. These are in the main described in negative rather than positive terms; but the supreme law that underlies the negative injunctions is stated positively, "Thou shalt love thy neighbor as thyself" (Lev. 19:18). In this verse the term "neighbor" is defined by the expression, "the children of my people." Here, and generally in the Old Testament, the term implies more than mere proximity; it means one related by the bond of nationality, a fellow-countryman, a compatriot.

"In the N. T., this limitation of moral obligation to fellow-countrymen is abolished. Christ gives a wider interpretation of the commandment in Lev. 19: 18, so as to include in it those outside the tie of nation or kindred. This is definitely done in the parable of the Good Samaritan (Luke 10:25-37), where, in answer to the question, 'Who is my neighbor?' Jesus shows that the relationship is a moral, not a physical one, based not on kinship but on the opportunity and capacity for mutual help. The word represents, not so much a rigid fact, but an ideal which one may, or may not realize (vs. 36); "Which of these three, thinkest thou, *proved* (literally, *became,* not

*was*) neighbor," etc. This larger connotation follows naturally as a corollary to the doctrine of the universal Fatherhood of God. The commandment to love one's neighbor as one's self must not be interpreted as if it implied that we are to hate our enemy (an inference which the Jews were apt to make); human love should be like the Divine, impartial, having all men for its object (Matt. 5:43ff). Love to one's fellowmen in this broad sense is to be placed side by side with love to God as the essence and sum of human duty. (Matt. 22:35-40; Mark 12:28-31). Christ's apostles follow His example in giving a central position to the injunction to love one's neighbor as one's self (James 2:8, where it is called the "royal law"; the supreme or governing law; Rom. 13:9; Gal. 5:14). Vol. 4, p. 2132-3.

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*Lesson 7—August* 18.

**Working in the Church**

TEXT, ACTS 2:41-47; 6:2-4.

Altho a systematic doctrine of the Church is neither to be found nor to be looked for in the New Testament, certain characteristic notes or features of the Christian society are brought before us from which we can form some conception as to its nature. The fundamental note is *faith*. It was to Peter, confessing his faith in Christ, that the promise came, "Upon this rock I will build my church" (Matt. 16:18). Primarily the Church is a society not of thinkers or workers or even of worshippers, but of believers. Hence we find that "believers" or "they that believed" is constantly used as a synonym for the members of the Christian society. Vol. 1, p. 652.

The next note is fellowship among the members. This follows from the very nature of faith as just described; for if each believer is vitally joined to Christ, all believers must stand in a living relation to one another. In Acts 2:42, it is said that, in the infant church at Jerusalem, "all that believed were together, and had all things common," and "as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet.

No commandment, of which record has been preserved, prescribed any such course. It came from the spontaneous impulse of the sense of brotherhood in Christ, when the band of disciples was still small, making them in a sense one family, and under the external constraint of extreme want and persecution. It was, in a sense, a continuance of the practice of a common purse in the band of immediate followers of Our Lord during his ministry. This custom did not last long. It was possible only within a limited circle and under very peculiar circumstances. Vol. 2, p. 690-1.

The earliest fact we have about the organization of the Christian Church is given in Acts 6, where we are told that "seven" men were appointed to what is called a "ministry of tables" which is distinguished from the "ministry of the word." This distinction between two different kinds of "ministry" which appears at the very beginning is seen to exist all thru the apostolic church and beyond it into the sub-apostolic. The one ministry differs from the other in function, and the distinction depends on a conception of "gifts." The common name for the members of the one kind of ministry is "those who speak the Word of God." Modern writers have called it the *charismatic*, but the better term is the *prophetic ministry*. While to the other class belong all the names which are given to denote office-bearers in the local churches. The great practical distinction between them was that the members of the former were in no sense office-bearers. The "Word" came to them and they were compelled by inward impulsion to speak the message given them to deliver.

Out of the other kind of ministry came, by ordinary development, all the various kinds of ecclesiastical organization which now exist. Its members were office-bearers; they were selected to do ecclesiastical work, they were set apart for it in a special way and they were responsible to the church for its due performance. It is important to remember that while the two ministries are thoroly distinct from each other, the same individuals might belong to both. Vol. 3, p. 2057-8.

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*Lesson 8—August* 25.

**Speaking for Christ**

LUKE 12:8-12; ACTS 1:1-8.

The radical meaning of Confession is "acknowledgment," "avowal," with the implication of a change of conviction or of a course of conduct, on the part of the subject. "Profession" besides absence

of the thought just suggested, emphasizes the publicity of the act. Confession like its Greek, equivalent, connotes, as its etymology shows that the act places one in harmony with others. It is the uniting in a statement that has previously been made by some one else; it also implies that it has come from an inner impulse and that it is the expression of a conviction of the heart.

"When man is said to confess or make confession, the contents of the confession are variously distinguished. All, however, may be grouped under two heads, confession of faith and confession of sin. Confessions of faith are public acknowledgments of fidelity to God, and to the truth thru which God is revealed. They are declarations of unqualified confidence in Christ, and of surrender to His service; Matt. 10:32: "Every one who shall confess me before men." In Phil. 2:11, confession includes, alongside of willing, also unwilling, acknowledgment of the sovereignty of Jesus. The word stands also for everything contained in the Christian religion—"the faith" used in the objective and widest sense; in Heb. 3:1; 4:14. Vol. 2, p. 699.

Deny is characteristic of the New Testament rather than the Old Testament. In the N. T., Deny occurs in the case of the Sadducees, "which *deny* that there is any resurrection." Another form is used to describe "disown totally" or to the full extent. It is significant that the sterner meaning is associated with Matt. 16:24, and its parallels, where Christ calls upon him who would be His disciple to *deny* himself and take up his cross and follow Him. Vol. 2, p. 830.

Another note of the church was spiritual *power*. When the name was given by Jesus to the society He came to found, His promise to Peter included the bestowal of the gift of power. The apostle was to receive "the power of the keys; he was to exercise the privilege of opening the doors of the kingdom of heaven to the Jew (Acts 2:41) and to the Gentile (10:34-38; 15:7). He was further to have the power of binding and loosing, of forbidding and permitting; in other words he was to possess the functions of a legislator within the spiritual sphere of the church. The legislative powers then bestowed upon Peter personally as the reward of his believing confession, were afterward conferred upon the disciples generally (Matt. 18: 18-20), and at the conference in Jerusalem were exercised by the church as a whole.

The power to open the gates of the kingdom of heaven was expanded into the great missionary commission, "Go ye therefore, and make disciples of all the nations" (Matt. 28:10)—a commission that was understood by the apostolic church to be addressed not to the eleven apostles only, but to all Christ's followers without distinction. To the Christian society there thus belongs the double power of legislating for its own members and of opening the kingdom of heaven to all believers. In every exercise of her authority she relied upon Him from whom she derived it. She believed that Christ was with her alway, even unto the end of the world (Matt. 28:20), and that the power with which she was endued was power from on high (Luke 24:49). Vol. 1, p. 652.

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## The Antagonist

By E. Van Riper

A mighty struggle in the dark;
A death grip, fight for life,—
To and fro and back and forth,
First up, then down; antagonist
Of might would slay; but hark!
A voice breaks thru the gloom,
It falls upon my ear,—
And midst the struggle and the strife,
These words I faintly hear,—
"This fight is not thy doom!
Touch the button of man's hope!
Illume they gloom thy night
For this antagonist will flee
When dark has taken flight:
In error's realm abide thou not,—
'Tis thine to have love's light."

I heard the message low and sweet;
I called, "O friend, come near,
And lume the gloom, and lead my hand,
And teach me how and what and where;
This adversary fain would slay!
O guide my finger to the touch,
And help me flood this gloom with glow,
Aye, glory's gleam, effulgence rare
Shed on the dark, and wake the day,
That I may find man's richest hope,
And know no more the narrow night,
That this antagonist may flee
And darkness take to flight:
And error's realm no more be mine,
But mine, love's living light."

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The five essential articles of faith in evangelical religion are "The Deity of Christ, the infallibility of the Scriptures, original sin, justification by faith and the vicarious atonement."—*Western Recorder.*

# Prayer Meeting Topics

BY A. WILLIAM LEWIS, B.A., B.D.

August is the month of relaxation for the body and mind; but the soul can rise out of its lassitude in spiritual refreshment. Keep always in the company of Jesus; and in the strength of this feeding time of the soul, we may go in triumph many days.

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## The Communication Trenches

JOHN 12:9-22.

Gypsy Smith says the Y. M. C. A. is the communication trench between the Church and the Boys in the service. The Church has always been this between men and Christ; but the Red Triangle meets the new conditions and greater demands.

Philip and Andrew brought the Greeks into touch with Christ. For this purpose Jesus chose the Twelve and then the Seventy. For this He founded and has perpetuated the Church.

Our moral and spiritual foes are often fierce and cruel. Not merely parts of character, but life itself is in danger. Our lips and hands and feet are the front trenches. We must be supplied with power, and the channels of communication are the "means of grace."

Friends of Christ communicate between Him and men, by the personal touch, so winning, so vital. Be ambitious for this.

The preaching services communicate. God has always honored the pulpit. Bible reading is a communication trench. This is the secret of success in mission fields. Rev. Robert Moffat in South Africa was having family worship in a Boer home. He asked to have the Hottentot servants brought in; but the rich scoffed at the idea, until Mr. Moffatt read about the Syrophenician woman, who was willing to take the crumbs. Then the head of the household said: "Hold. I will bring them in."

Dr. Elliot Osgood of Chucow, China, tells how these means of grace have led many leaders to Christ. About a banqueting table they freely discussed religion; and the rich man of the party acknowledged Christ as infinitely above Confucius. "We go to Christianity to find out what character means. We approve your ideals. Confucius taught that we should not risk our life for children or anyone worth less to society. We have watched you in your heroism during the Revolution."

Christ Himself is the great Daysman between the human soul and God the Father. In His name we come in prayer. Thru Him we have life and the Christian Hope.

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## The Secret of the Lord

PSALM 25:1-22.

We are interested in secrets even when worthless. How much more should we desire to know what is worth while, and what is from the Lord!

God wants us to know His secret of life. He has taken infinite pains to reveals Himself to man. He has hidden many truths in Nature to lead us on in a true search after what is good and serviceable. The secret beauties, as well as the outward, are to allure us, electricity, life.

God has hidden many secrets in our body. We are learning to know and destroy the germs of death. By our intellect we plan and by our will we achieve. What a masterpiece is the brain!

God has hidden the greatest secrets for man in his soul. To reveal these Christ came to earth as man. We can learn to know ourself, when we know God, "Whom to know is life eternal." Made in His image, we are able to know God, as millions can testify. We know His as Father.

The secret of the Lord is with them that fear Him. This is not arbitrary but essential. A man degenerate cannot appreciate virtue. Only those in harmony with God can know Him. We must be *"en rapport."*

We can come into fellowship with the Father only thru the Son. "No man cometh unto the Father but by me." (John 14:6). As we day by day follow Christ we go on to know God more perfectly. Now at its best our vision is imperfect; but after the death of the body we shall know even as we are known.

Have we seen the Christ? Do we know the Father? Then our mission is to reveal Him to others. 'Ye are my witnesses.'"

## Over the Top

JOHN 12:12-19.

We should desire to go "over the top" in life. Jesus went over the top the first Easter Sunday, and every Sunday is in commemoration.

The Christian life has always been spoken of as a warfare; but now we are truly realizing what it means to give the supreme service. So many Christian people serve Christ and His Church only when it is convenient and to their taste. We must go over the top every day in our struggle against the powers of darkness. This is the function of life.

Sacrifice is necessary to moral and spiritual achievement. The reality and efficiency of substitutionary suffering is now forced home upon us; and the atonement of Christ is the divine focusing of the great lesson of the war. We should not dwell upon the anguish of Christ's redemptive work, but its noble aim and its marvelous triumph.

One canvassing for the Red Cross approached a lady in New York City, in a large auto; and she readily answered, "Certainly I will give, my dear, I have just heard that my two boys in France are dead; and I want to give more." The habit is Christianlike and transforming. What we have given and done to help win the war will always be for honor and joy. The suffering will soon be forgotten. Jesus went forward to Gethsemane for "the joy set before Him."

We can "go over the top" only by faith and prayer.

## Watch Fires

ACTS 28:1-16.

Captain John McNeill says, "The men at the front are not fearful of the battle, but some fear lest the civil population may break down under the strain." So in religion, we must keep the watch-fires burning.

Paul's experience in Malta is suggestive.

"Keep the Home Fires burning, till the boys come home." This song was written by Mrs. Lena Guilbert Ford, of Elmira, N. Y., residing in London. She was killed in a German raid March 7, 1918. The song has been translated into five languages. We must do this in the Church as well as in the nation.

The materials for the fire are what we give and do, in helping the Red Cross, the Red Triangle, and the Church of Christ. We cannot expect our devotion to be great or our joy to be substantial unless we gather the fuel. If we live more loyally to Christ, we shall have more help from our devotions in worship.

"The fire on the altar must not go out." (Lev. 6:13). We must keep the bells ringing in our churches, and the religious services rallying. We must daily study the Bible and think upon the Bible and live by the Bible. We must pray always so that the oil of divine grace will always be flowing into the fires of love in the heart.

We must keep the watch-fires burning, and yet more hotly in heathen lands. What a field for the chaplains after the war! The Church that is missionary is always prospering at home.

* * *

## Hope Thou in God

BY MARY CARY BLACKBURN

(Ps. 43:5)

Is the pathway rough for your wayworn feet?
Does your aching heart in weariness beat?
Have you missed the goal of some cherished plan?
Let me whisper this truth to thee, O man:
Beyond the hills there is hope!

Do the clouds hang heavy and black as night?
Have your friends departed beyond your sight?
Know they are waiting on heaven's fair strand,
To welcome you there in that happy land.
Beyond the hills there is joy!

Have your locks grown white thru your years of life?
Has you form grown bent with the days of strife?
Have you lived your best for God and for man?
Know this ('tis part of His infinite plan):
Beyond the hills there is rest!

—*Christian Standard.*

OUR SERIAL

# When Elijah became Mayor of New York

By JAY BENSON HAMILTON, D.D.

(CONTINUED FROM LAST ISSUE)

## CHAPTER 2

"You will understand me and comprehend my purpose better if I tell you briefly the story of my life.

"I am a native of Manhattan and like every true New Yorker, I have from the first moment of my intelligent consciousness loved my birth-place almost to idolatry. All my ideals, ambitions and plans center about the American Metropolis. The 'Will-o-the Wisp' which has led me with unfaltering purpose all these years of strenuous effort and ceaseless plodding has been the dream of redeeming my native City. At whatever cost of toil or sacrifice, I seek to make it a Celestial City let down out of heaven to become the symbol to men of the glorified City above.

"My twelfth birth-day was the first epoch in my life. I received as a birthday present, "The Boy Jesus." It was a legendary life of Christ, the Boy. The real history from the Sacred Book, was the first chapter, and it was very short as you know. The rest of the book were the legends that grew up during the ages. His precocious sayings, his childish wonder-workings, had been gathered from every source with pains-taking care. Copies of all the most striking child-pictures of Jesus lavishly illustrated the book.

"I was not at all deceived. I separated, un-aided, the wheat from the chaff, but all the while I reveled in the fabulous tales as if they were true.

"In a little while I had committed the whole work to memory. I vivified the fables by transforming them into Twentieth Century Miracles. I substituted New York for Jerusalem and acted out the life-story with a modern back-ground and present-day characters, in my day-dreams.

"Early in my dreaming, I made the unseen Boy of Nazareth my daily companion. The Holy Boy and the Boy of Manhattan became inseparable chums. This day-dreaming, which might have been a serious evil, became the greatest blessing. If I was to be the chum of a Holy Boy, I must possess a character such as was befitting the sacred relation.

"The high ideals of purity taught me by my mother, and the lofty conceptions of true and noble man-hood illustrated by the life of my father, separated me from all other boys. I was with them, but not of them. My daily companionship with the Holy Boy transfigured my ideals and ambitions and I sought to be such a Boy and such a Man as God could trust with the life, and character and honor of His Son.

"A perfect body, fully developed and scientifically trained, was the starting-point of my dreaming. With little of the boy's enthusiasm, but much of the purpose of mature wisdom, for which I was indebted to my father's practical good common sense, I determined to excel all boys in the perfection of my bodily strength and activity. My father, fully agreeing with my ideal, placed me under the care of the best physical instructor New York afforded. Systematically and persistently, I followed his directions for years. Steady, continual, and scientific practice developed almost super-human strength, agility and endurance. While but little more than an average man in size or appearance, I have always been as you knew me, without an equal in any physical effort I undertook. My strength was so phenomenal as to terrify my instructor at times. He was a devout Roman Catholic, and acted as if he thought I was a humanized evil spirit, when I would break things or lift great weights, or throw them about in a wanton frolic. He would cross himself and mutter a prayer for the exorcism of the demon.

"The same processes under my father's judicious direction were applied to my mental development. I easily led my classes in every study. As side lines I read law in my father's office, until, at fifteen, he soberly offered me a partnership in his great law business.

"I merely laughed and went into the laboratory of the University seeking after I knew not what. My great physical strength and phenomenal manual dexterity became invaluable aids in my researches and experiments. I made several quite noted discoveries before I was eighteen and when I became twenty-one I was offered a Professorship in the

* Copyright applied for by Jay Benson Hamilton.

University from which I had just graduated.

"My father was a Christian, outside any denominational connection. He could not bring himself to the acceptance of the creeds of the Churches whose spirit he loved. The Churches without any creed which invited him to unite with them, did not give evidence of the possession of the spiritual life as he idealized it.

"He was the priest of his own temple and we held daily worship, morning and night at the family altar. Our family creed was contained in the Eleventh Commandment: 'Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself." Our Rule of life was 'Whatsoever ye would that men should do unto you, do ye even so unto them."

"Under such influences, you can understand me, when I say, without boastfulness, I reached manhood as nearly ideal in body, mind, and soul as is possible with human fallibility and weakness.

"My twenty-first birthday was the second epoch in my life. I began the day, as was my custom, with an hour in the gymnasium with my physical instructor. The closing 'stunt' as he called it was three fast boxing rounds with him. He was a master of the science and prided himself on his skill. I was mischievous and sprang several surprises upon him in his own science and ended the bout by smothering him with the soft gloves as if they were feather-pillows, and he but a mere child.

"After a cold bath and rubbing down, I dressed for the street and was about to return home for the family breakfast.

"My teacher said to me: 'You are twenty-one today, I have learned, is that so?

"I laughingly replied, 'that is why I celebrated, by giving you such a good trouncing with the gloves.'

" 'What are you going to do for a living?'

" 'I have not decided yet.'

' 'I have an offer to make you," he earnestly said. 'I am in close touch with the leaders in my profession all over the world. I know you are the strongest man in the world. I have watched you for nearly ten years as you have been training in my gymnasium. Part of the time I thought you were a demon. I knew you had few superiors. Today I know you have no equal on the globe. Your whirl-wind fight with me this morning made me think that if you would take up pugilism and let me be your manager, in one year I would buckle about you the championship belt of the world. We could each make a fortune and you could have the honor and pleasure of whipping the best fighters of the whole world.'

" 'The champion pugilist of the world!' I shouted in great glee and slapped him on the back; I picked him up and tossed him up in the air and caught him and threw him up again, higher, and higher each time until he was frightened and plead for mercy. I laughed all the way home and could scarcely restrain myself from laughing aloud during breakfast and family worship.

"My father asked me to step into the library for a private word. I never saw him so moved before. His face was flushed. His eyes were wet and his voice trembled as he took me in his arms and embraced me.

" ' You are no longer my Boy, my son, you are your own Man today.'

"I took him in my arms, big as he was, and tossed him up high in the air as I said:

" 'Whatever I may be, I will never cease to be your Boy!'

"We held each other in a long and fervent embrace in silence for many minutes. He then handed me a paper and said:

" 'You come into your inheritance today. It is not a great fortune, but it is enough to give you a good start in any path you choose to enter. Would it be presumptuous to ask you what that path is likely to be?'

"I burst into a frenzy of laughter that lasted for a full minute. My father was greatly puzzled, but waited until I had exhausted myself with my merriment, and was wiping away the tears which the laughter had caused to flow. He then repeated his question:

" 'What profession do you propose to enter?'

" 'How would pugilism do, father!' In the midst of another fit of laughter, I told him of the offer that had been made me in the gymnasium and asked his advice. He grimaced as he rubbed his sides, where I had roughly grasped him when I tossed him on high, as he replied:

"'The men who would rise in that profession, would be those who contended with you, as well as yourself.'

"'I have a second offer, father, a Professorship in my Alma Mater with opportunties and privileges for special study and investigation.'

"His eyes gleamed as his face flushed with pride. His voice was a little husky as he spoke again:

"'You have not forgotten the third offer, which was made to you when you were but fifteen, a partnership with your father, my boy!'

"We embraced again and separated without further words.

"I took a trip to Coney Island as had been my custom when I had an idle hour. I delighted to push my way thru the great crowds and wander from show to show. The children's delight at the 'merry-go-round' never failed to warm my heart. I became known to all the children as the man who would always give a treat to a ride. The moment I appeared, the youngsters would gather about me by the score and plead for 'just one!' I would tease them awhile and then hire the whole machine for an hour and pack it with boys and girls. They would ride and shout, and shout and ride, until they were tired. I was the merriest, noisiest, and wildest boy in the crowd.

"Today, I had ceased to be a Boy, I was a Man! I did not go near the crowds but sought a spot by the sea where I could look into the dim horizon that hid the land beyond. A solemn feeling possessed me as I realized that I could no longer be the chum of the Holy Boy. Was I worthy to be the Disciple and Comrade of the Holy Man? What fellowship could there be between the Man of Manhattan and the Man of Nazareth?

"The noise and tumult of the crowd, the jangle and blare of the discordant music was hushed by the distance into a melody of entrancing sweetness. The balmy air seemed laden with life and strength and health as my lungs yielded themselves to its invigorating tonic.

"What if the multitude yonder could be given for the breath of the soul a balm like the breeze of the sea!' Then and there my Mission was revealed! Would not this which I saw but dimly, if it could be realized, make every human spirit sweeter, purer, stronger, as is the body that thrills under this salt atmosphere? For hours I sat in rapture over the thought. I would find the balm for the soul like the healing breath of the sea.

"When I returned to consciousness of the world about me I took out of my pocket the miniature New Testament, which I always carried, and turned to the mysterious words of the Great Apostle, where he said: "I knew a man in Christ above fourteen years ago, (Whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.'

"I underscored these words and wrote in the margin, 'I Too!'

"Years of research, study and experiment only tantalized me by assuring me that the Great Secret was just beyond. At last, when the door was opened and the mystery was revealed, it was so clearly apparent that it was not the result of experiment but of revelation, that for days I was overwhelmed with an emotion and joy beyond expression. I hardly dare even now think about it. It is a mystery unfathomable, and a marvel indescribable. A long silence followed.

"'What of the 'inevitable woman,' I asked? 'Has she never appeared?'

"Elijah with a sad smile replied, 'Appeared and disappeared.'

After a moment of silence he spoke softly and with considerable emotion.

"When I returned from my birthday trip to Coney Island, the day I became a Man, I spent nearly all night tramping about thru the lower part of the City. During the early hours of the evening, I was listlessly strolling down a congested street. The side-walks were filled with people sitting and talking; children were everywhere playing and screaming; the street became almost impassable because of the throng moving steadily forward. There was an air of expectation in every face and movement of both old and young. I caught the words, 'The White Sister!' hundreds of times uttered in different languages, by people of every imaginable kind and condition.

"'She is not a woman, she is an angel;' 'She sings like an angel, that's sure;' 'She must have an angel's heart to think of us;' 'Who is she?' 'No one

knows or will tell.' 'She is but a slip of a girl.'

"As the clock struck nine, all turned toward a platform in front of a Hebrew Synogogue behind a tall iron fence and gate. The door opened and a little organ and stool were brought out; a girl dressed simply but beautifully in pure white, without an ornament, not even a flower, took her position behind the organ. She smiled and bowed in every direction toward the crowd which packed the street as far as the eye could reach. Every window and door-way was filled with heads. For thirty minutes, altho it seemed to me not over five, the girl sang. Her selections were popular but not religious. The variety appealed to every taste. The applause which followed each selection was beyond description; hand-clapping, high-pitched cheers of women; shrill shrieks and screams of children; hoarse and rough hurrahs from the multitude of men; it was Bedlam such as I had never witnessed.

"I have heard the greatest singers of the world under every imaginable condition, and upon every possible occasion; this little girl, yet in her teens was without a rival worthy of comparison with her. The volume of tone was startling as without seeming effort she reached the ears of those even at the greatest distance; the sweetness and purity of the voice was so wonderful that it seemed un-earthly and made one think of an angel's voice as the highest ideal of singing; the articulation was perfect, even in the finest shadings and lowest tones. The songs had no special purpose or motive; the concert was to give delight to the mob of the wretched inhabitants of the slums, that was all; but every song was an appeal for the good and the true; it came to the sordid, begrimed, be-draggled mass of the lowest classes, like a fragrant breath from a forest of flowering trees and shrubs. The faces caught a new expression; the eyes gained a new light; the heart a new inspiration.

"When the half-hour was ended, the silence was broken by a long drawn out sigh of regret; then a volume of ecstatic delight deafened me as I slowly made my way thru the cheering, laughing and talking crowd.

A couple of blocks away I found a policeman standing on the corner of the street watching the crowd disperse. He bowed to me, recognizing me as a non-resident. He smiled as he said:

"'How did you like the concert?'

"'I told him with fervency and feeling how I had been stirred; and praised the singer as the greatest in the world. He took off his hat as he said:

"'All who hear her, say the same thing. She is a wonder.'

"'Who is she? I asked;'

"'No one knows; if they do, they will not tell; she has plainly let it be known that any attempt to discover her name, will end her singing. She has a place every night in the week where she entertains her friends as she calls them, all thru the warm season, just as she did tonight. She comes to her people as she calls God's poor, to share with them the wonderful voice God has given her to use for Him. No one knows her creed but all agree she is God's best Minister in this town. She is called Sister Miriam and is a Member of some religious order it is believed, but no one is certain.'

"I walked the streets all night, hearing that angelic voice and seeing in the distance that slender girlish form. I respected her desire to remain unknown, but for my own peace of mind only investigated enough to learn that she was the head of the 'White Sister-hood.' I never dared to hear her again. In all the years that have passed, I have never found a woman to displace in my heart my little Dream Girl as I call her now.' I determined like her to live my life under Divine direction to make human life brighter and sweeter and better."

(TO BE CONTINUED)

* * *

"Let the reader take his stand for a moment in the last quarter of the second century" (an interval shorter than from the Revolution of our day). Plenty of literature has come down to us from that period, and, in the clear light it casts on the conditions of the time, what do we find? The four Gospels—the four we have—and none else, in universal circulation and undisputed use thruout the Church, unanimously ascribed to the authors whose names they bear, circulating not only in their original tongues, but in Latin, Syriac, and other translations, freely used, not only by the Fathers of the Church, but by pagans and heretics, and by these also ascribed to the disciples of Christ as their authors. We find harmonies made of them, commentaries written on them, and catalogs of books drawn up, in which they stand at the head; and all this, with just as little doubt, or trace of dissent, as in the case of Robert Burns' Poems, Bunyan's Pilgrim's Progress and Charles Wesley's Hymns."—Professor Orr in *The Bible Under Trial.*

# The Library Table

## Historical Theology

This is a fascinating story. As the author expressly recognizes, it is the record of a wonderfully kind and wise Providence. We see this, in the happy home and the stimulating environment in which Dr. Wright was brought up; in the high character and intellectual ability of his instructors in both college and seminary; in the opportunity for study and reflection afforded by his first pastorate—one of ten years in "a country parish"; in the host of friends who, as he says, rose up to help him "on his way at every important puncture of his life." It is not strange that he should magnify this providential factor and should write that, without it, "his own plans would have failed."

But the story that we are reviewing is also one of resolute and persistent effort and achievement. If unusual opportunities were granted to Dr. Wright, to an unusual degree he was ready for them and improved them. It is easy to see that he responded heartily to the gracious training of his home. We should have inferred that he "made the best of his time at college," if he had not told us this and also told us that there were no exaggerated athletics or other outside interests to make imperious demands on his time. When he graduated in 1862, Providence alone would seem to have decided him to choose the pastorate "about which he knew the least." Providence only, however, will not explain that he began at the outset to "devote his forenoons sacredly to study"; that he read the Bible thru in Hebrew and Greek consulting the most scholarly commentaries at his command; that he systematically reviewed and extended all the studies that he had pursued in college; that he took up German by himself and so far mastered it as to write out a translation of Kant's Critique of Pure Reason, and the Bremen Lectures; that he translated likewise several of Ploto's dialogues; and that he critically examined the works of Hamilton, Mill, and Darwin. In a word, thruout his entire life, and as few have done, he prepared himself to co-operate with Providence.

In view of all that has been said, it is not strange that the story of his life should be the record of almost uninterrupted success. What should be emphasized, however, is both the variety and the degree of this success. Dr. Wright's achievements have been along several and widely differing lines. He has been a pastor, a theological professor, an editor, a scientist, a lecturer. In each one of these fields he has been distinctly, and in more than one of them, strikingly successful. He does not tell us so much as we could wish of his pastoral work; but that he could have held two pastorates each of ten years in the New England of the latter half of the nineteenth century is the proof both of its excellence and of its effectiveness. Neither does he write so fully as we could desire of his professional career at Oberlin. But when we read "'the substance of doctrine' which it was his aim to impart," and which covers his instructions both to his college and to his seminary classes, and in both geology and at first in "New Testament Language and Literature" and afterwards in "The Harmony of Science and Revelation," we can not fail to be profoundly impressed with the soundness and with the richness of his teaching. His work as an editor speaks for itself in the facts that the thirty-four years he has been managing editor of the *Bibliotheca Sacra;* that he has successfully resisted the constant and great pressure brought to bear on him to lower either its scholarship or its orthodoxy in the interest of popularity! and especially that, not withstanding this, the Review has "continued, up to the present time, to command a constituency sufficient for its support without the aid of any endowment or subsidy." His achievements as a scientist have been largely in the field of geology and archaeology, and they have been significant as well as great. He holds firmly to the unity and comparatively late date of the Glacial epoch and to the presence of man in the American Pleistocene; and tho the majority of geologists do not agree with him at these points,

*Story of My Life and Work. By G. Frederick Wright, D.D., LL.D., F.G.S.A., Oberlin, Ohio, U. S. A.: Bibliotheca Sacra Company 1916. 8vo.; pp. xiv, 459, Price $2.00 net.

they recognize the high value of his researches and they respect his conclusions. His contributions, they consider, will always have to be reckoned with. Dr. Wright's work as an author has been prodigious. The proof of this is the list of thirteen—many of them large—volumes at the beginning of this autobiography and the "partial" bibliography of magazine articles given at the close and covering over twenty-one and a half closely printed octavo pages; and the evidence of the value and specially of the influence, at least of the volumes above mentioned, is afforded by the fact that "more than 40,000 of them have been purchased."

It is, however, as an apologist of the Christian Religion and particularly of the Old Testament and largely because of his scientific investigation that, in the judgment of the reviewer, Dr. Wright has done his best work. Like President McCosh, he was quick to discover the truth in the theory of evolution and equally quick to detect the fallacies in the Darwinian presentation of it. His geological researches have thrown much light on Old Testament history and have been strongly confirmatory of it. If he has explained some of its miracles as natural, this has only brought out more clearly the supernaturalness of others, and especially of the Providence that has controlled them all. Nor may we omit particular reference to his two treatises, "The Logic of Christian Evidences" and Scientific Aspects of Christian Evidences," in which he asserts and establishes the strictly scientific character and worth of the evidence of our religion. These volumes when considered in connection with many of his magazine articles write his name high on the roll of defenders of the faith.

It is not, however, in the light which it throws on his own life, and work that Dr. Wright's autobiography will have its only interest and value. "A minor reason for its publication," as he himself says, "is that it will serve to bring before the minds of the present generation a vivid picture of the conditions of life during the last half of the nineteenth century, when most of the readjustments between Christianity on the one hand and science and philosophy on the other were being made." This, for example, is true with regard to the famous "Andover Controversy," of which he writes as an eye witness, if not as a direct participant. Of special worth, in this connection, too, is the fine chapter on "College Days at Oberlin," in which he both speaks with authority concerning President Finney and his New England theology and discourses with firsthand freshness of the agitation over slavery in the ante-bellum days.

Nor should we fail to notice that this is itself a scentific work as well as the autobiography of a scientist. It is the former because it is the latter. The story of Dr. Wright's four trips to Europe and the very long chapter—one-third of the book—on his journey with his son across northern Asia, all of them undertaken with a scientific purpose, are full of impressions and reflections in the field of geology, which largely because of their spontaneity and informality, are of highest value, if not as themselves science, yet as in order to it.

Such then, are the scope and worth of this admirable book. Surely the life which it records needed to be written; and in view specially of the clearness, the simplicity and the modesty of its style, Dr. Wright himself was the one to write it. But we hope that this will not be the end of his authorship. We join, we are sure, with multitudes in praying, almost in his own words, that he may be long spared, with unabated power, to show "to the generations to come the praises of the Lord, and his strength, and his wonderful works that he hath done."—*William Benton Greene, Jr., in the Princeton Theological Review.*

SPECIAL—Dr. F. Frederick Wright's *Life Story,* reviewed in this Number, is sold, net for $2.00. As he is an Associate Editor, he favors the Bible Champion with a special price for his Book. $1.35 to any one paying a year's subscription to the Bible Champion, either new subscription or renewal. Send $2.85, for the Book and one year's subscription. Address Frank J. Boyer, Reading, Pa.

* * *

No man is fit to preach to others till he has seen the plague of his own heart, and has been broken with a sense of sin. They say that the best of all fiddles is an old Cremona, and that the best of all Cremonas is one that has been all "smashed up" and glued together again, so as to make it not simply as good as new, but a great deal better. So the best of all instruments to sound the music of the gospel is a heart that has been broken with a sense of sin and then cemented with the blood of Jesus.—*P. S. Henson, D. D.*

# Editor's What Not

### Funk or Hun?

Pacifism, if a part of religion and associated with ideal virtues may be respected. The religious Pacifist is regarded as a harmless eccentric, and is released from his full share of man-duty, like women and children. The Pacifist, whose conscience is "something inside that says, 'I won't';" whose activities are seemingly for the sole purpose of weakening or hindering the Nation's efforts in behalf of its life, is entitled to a stern round-up and should speedily and summarily receive it. He is either a Funk or a Hun.

When a Pacifist, who is unknown, save in a restricted circle, reforms, he does not usually rush into print with the announcement. Edgar S. Brightman, Ph. D., Professor of Ethics in Wesleyan University, Middletown, Conn., relates in almost two pages in the *New York Christian Advocate,* June 13th., the "Confessions of a Reformed Pacifist." He goes quite fully into details; expounds some familiar Scriptural passages in harmony with the universal interpretation from the beginning; after discovering the character of the God of the New Testament, as it has always been taught, adds: "Such, also is the God of modern theistic Philosophy." He adds a homily about Pacifism being Murder. We read the article carefully two or three times, to discover if possible why the Confession was made.

We informed our readers last month that the Professor had entered the ranks of authorship typified by Col. Mulberry Sellers and Gulliver. He is the Editor of *The Methodist Hexateuch.* This is the Twin Freak of The Polychrome Bible. The latter stopped midway in its issue. It is now regarded as a silly joke. The Methodist Hexateuch is the invention of German Infidelity, without the slightest basis of truth or fact. It is already an exploded imposture. Even to name it as an established fact is to confess one's self behind in scholarship, and is little less than criminal, in the face of the overwhelming evidence. Prof. G. Frederick Wright, LL. D., Editor of the *Bibliotheca Sacra,* is our authority as we have repeated more than a score of times.

It is evident that the Ethics the Professor teaches in the Methodist University had no relation to his conversion. His Pacifism was only a skin eruption; his real disease was Leprosy. The conviction, which induced "torture of mind to be truth-loving, fair, unwavering, morally sound," was concerning German Militarism. It had no relation to the grosser and much more menacing sin, German Infidelity.

The publication of this Methodist Hexateuch and scores of other similar books, are a continuation of the propaganda begun by Frederick the Great, as we have shown repeatedly. It had for its original purpose the domination of the world, to be assured by the overthrow of the Evangelical Christian Church. The flocks of infidel books, which like evil birds were sent out, flew into all Christian lands. They found successful lodgment in Schools, Churches, and Publishing Houses. So successful has been the propaganda that it was declared nearly forty years ago and repeated today: "That not a new Biblical Theory has been produced by an English, Scotch, American or Canadian Scholar. All that are current today are adaptations and modifications of the inventions of the Huns."

He who makes it his business to cooperate in this infidel propaganda launched by Frederick the Great and fostered by the Kaiser Wilhelm, is no *Funk.* It requires courage of the most colossal character. If one intelligently, deliberately and persistently presses the Hun Campaign, even in this time of War in defiance of the Nation's Life, he should openly wear the name and dare the infame.

It is certain when the Nation mourns her thousands and tens of thousands of sons slain by the Huns, there will need be for thousands of Confessions; not of Reformations from the childish things we put away when we became men. But of sins like Paul meant, when with the blood of Stephen on his hands, he confessed he was not worthy to be an Apostle; "Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief." (1 Tim 1:13).

It is fair to believe that all the *Advocates* would be open to the Confessions

and thus the Denomination might learn that a Revival was in progress that would result in making Sunday Schools, Colleges and Theological Seminaries safe for children, youth and young ministers. The Evangelical Publishers of Literature antagonistic and destructive to the Faith; Professors who teach in Denominational Schools, Doctrines which overthrow the faith of the Church whose name the schools bear; Pastors, who preach in their pulpits Doctrines they pledged by the help of God to banish; all could confess and pledge never to do so again. They would thereby not only ease their own consciences, but immeasurably relieve the anxiety of the truth-loving Church. If any of these cannot see their way clear to make the honest confession that is good for the soul, they can resign and become men, whom the high-minded sinner would welcome to his stand-point of manly honor.

* * *

**Is Taft also among the Prophets?**

In the course of a series of farewells before leaving Washington, the retiring President of the United States briefly addressed the congregation of the Unitarian Church which he has attended for the past four years. The following paragraph from the newspaper report of this address has a more than ordinary significance, both on account of the high standing of the speaker and the evident sincere expression of opinion as to prevailing religious tendencies:

"It has always been a wonder to me why all the world is not Unitarian," said the President in his sermon. "I think all the world is verging in that direction. We preach the doctrine of good fellowship, of love of God, of love of Jesus Christ and of tolerance—for every faith depends upon the great principle of liberal Christianity—and that makes for progress toward morality and higher religion.

"The one trouble we suffer from—if it be a trouble—is that there are so many Unitarians in other churches who do not sit in the pews of our Church. But that means that ultimately they are coming to us."

This utterance from such a distinguished source represents in large measure the actual condition of things and is, alas, only too true. In a day when preaching of the fundamental truths of Christianity is so largely neglected, the Unitarian doctrines of "sweetness and light" become increasingly popular. The average discourse differs very little in substance from discourses heard from week to week in many so-called orthodox churches. This condition is a striking commentary on the fact that Christianity, shorn of its clear witness to the divine, sinless, atoning Savior, is practically Unitarianism, and might as well be classed with the world's pagan philosophy.

What Mr. Taft says as to the presence of large numbers of Unitarians in other churches, is also very much to the point. Few of these seek affiliation with the Unitarian body because, outside of New England at least, Unitarianism as a denominational system is somewhat unpopular. It is highly significant that these who are Unitarian at heart feel much at home and find little to offend them in the preaching of the churches which they attend. And who can say that Mr. Taft may not be a true prophet in predicting the widening influence of the Unitarian Church until it shall be numbered among the leading denominations? Unless there is a speedy return to the preaching of the great doctrines of Christianity, it is difficult to see how such a consummation can be escaped. *Hugh R. Moore in The Bible Today. From the Bible Champion, September,* 1913. *Page* 67.

Mr. Taft very conveniently fogets the origin of his Denomination. It began its organized life by stealing more than One Hundred Orthodox Churches. We have told the story in detail in the *Bible Champion.* To most folks with the ordinary regard for honesty in all things, religion not excepted, wholesale theft of its total Church property would affix a *bar sinister,* to Unitarianism that would last until the Day of Judgment. What kind of a sermon could a Pastor standing in a stolen pulpit preach from the text: "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?" (Rom. 2:21).

When the denomination can imitate Zaccheus' example, which he outlined to Jesus, when he said: "If I have taken anything from any man by false accusation, I restore him fourfold." (Luke, 19:18), it may be popularly enrolled among Religious Denominations. If to

churches, it should add Schools, Colleges, Universities, Theological Seminaries, with great properties and large endowments, which were secured after the same fashion, it might be costly penance but would be worth it. To be Respectable, even in the eyes of sinners, is the first requisite of a Christian.

* * *

### Boundless Bumption

A handful of men of ordinary ability, meager attainments, and nominal religion, declare themselves to be the chief representatives of world scholarship and piety. Such disgusting self-conceit is so offensive to the great multitude of educated Christians, that it might fitly be termed Unmitigated Gall. *The Bible Champion* would better characterize it as Boundless Bumption.

We procured a copy of the Year Book of the Churches for 1918, which has just been issued by the Federal Council of the Churches of Christ in America. The Religious Census, which is for 1916, gives the following statistics of the Religious Bodies in America: Members, 42,044,374; Ministers, 191,722; The Roman Catholic Church Statistics are, Members, 15,742,262; Ministers, 20,287; The Protestant Bodies, Members, 26,301,112; Ministers, 171,435; The Liberal Religious Bodies are two; their Statistics are, Unitarian Members, 82,315; Ministers, 531; Universalists, Members, 58,433; Ministers, 561; Total, Liberal Bodies, Members, 140,743; Ministers, 1,092. This reduces the total Evangelical Bodies, to Members, 26,161,364; Ministers, 170,343.

The nine leading Evangelical Bodies' Statistics are: Baptist, Members, 7,236,650; Ministers, 48,992; Methodists, Members, 7,165,986; Ministers, 45,801; Lutheran, Members, 2,468,265; Ministers, 9,232; Presbyterian, Members, 2,257,439; Ministers, 13,602; Disciples, Members, 1,231,404; Ministers, 5,938; Episcopal, Members, 1,098,173; Ministers, 5,544; Congregational, Members, 790,163; Ministers, 6,040; Reformed, Members, 538,356; Ministers, 2,212; United Brethren, Members, 367,625; Ministers, 2,319; Total, Members, 23,149,056; Ministers, 139,680. The remaining Religious Bodies are the smaller ones, numbering, Members, 3,012,308; Ministers, 30,663. These are for the most part Evangelical in Doctrine. The Statistics show the Evangelical Denominations include the overwhelming majority of all Protestants. As the Roman Catholics are Evangelical in Doctrine, the proportion of so-called Liberal Christians is shown to be so small as to be a negligible quantity. Our readers can figure it out for themselves. What proportion is 140,000 of 26,300,000? A trifle over one in two hundred. If we include for comparison the Roman Catholics, 15,700,000, making a total of 42,000,000, the proportion is about one in 300.

What shall be said of these handfuls of men who boastfully pretend to the possession of the scholarship and piety of Christianity? Ex-President Taft, (see another Editorial) prophecied that "the many Unitarians who do not sit in the pews of our Church, ultimately are coming to us." It is laughable for a man, whose Church is not only a disbeliever in prophecy, but denies its possibility, to be found among the prophets. He is welcome to those who are Unitarians in faith but are such cowards and sneaks as to occupy pews of the Evangelical Churches. They are so few, the proportion would not be effected. It is time for some plain speaking and stern dealing with the Apostles of Bumption. We have made the offer, before a great audience of learned and educated men, to furnish ten great Scholars who are Evangelical, for every *one* who is Infidel. We were not challenged then, nor have been since. Let all Christians declare this everywhere, that the world may know that Infidelity is so discredited, that those who repeat its boasts, are not only behind in scholarship, but are little less than criminals, so overwhelming is the evidence at hand.

* * *

### Appeal to Baptists

In 1907 the following Appeal was issued by *The Bible League of North* America, and signed by five distinguished Baptists: Wayland Hoyt, Franklin Johnson, G. W. Lasher, A. T. Robertson, and J. B. Thomas.

It was issued in 1914, again, with the added signatures of Russel H. Conwell, Cortland Myers, J. L. Campbell, Wm. B. Riley and Walter Benwell Hinson.

As the Baptist Church for the first time takes the leadership of American Protestant Christianity, as the largest Religious Body, we issue this Appeal again to the whole Baptist Denomination.

We have many Baptist Ministers and laymen on our subscription list. We solicit their co-operation in bringing their Denomination to hearty co-operation with the Bible League. We are International. We seek to aid all Denominations in repelling the assaults upon the faith of the Church-Members, and leading astray, of the childhood and youth. We urge each Baptist who receives this copy of *The Bible Champion* to copy this Appeal and secure as many names as possible of his or her fellow Baptists and return it to us. Secure if possible their subscription to the *Bible Champion* which will contain many helpful Articles from Ministers and Laymen of their faith. No Denomination is in greater peril than the Baptist. Its greatest University, with unlimited money, is the recognized leader in the assault upon the Evangelical faith. Shailer Mathews, Editor of *The Biblical World,* the Organ of the Chicago University, Ex-President of the Federal Council of the Churches of Christ in America, is a Baptist. He knows that, as it is stated in the Appeal, "Without full faith in the integrity and authority of the Scriptures, The Baptist Denomination has no ground of existence." The May *Biblical World* contained the Editorial statement, "The war is an outstanding evidence of the bankruptcy of orthodoxy as a moral force among nations." Elsewhere we have shown that in America, 299 out of 300 Christian Church Members are Orthodox. Baptists should lead now in self-defense. May we not have the cooperation of thousands? Who will be the first to return the Appeal with a large List of signers?

"We have been glad to learn that a special effort is being made to bring the work of the *Bible League of North America* to the attention of the Baptist Ministry and Laity. Whatever may be said of other denominations, it is peculiar important that Baptists have sound views regarding the Scriptures. Without full faith in their integrity and authority, our denomination has no ground of existence.

"It is useless, however, to deny that to-day there are many influences, organized and unorganized, which are tending directly to undermine faith in the inspired Word. We should therefore welcome and support the work of the *Bible League,* which seeks not only to confirm and strengthen faith in the Bible as the Word of God, but also to arouse an interest in its intelligent study and bring light from every available source to bear upon it. Experience has shown that the *League,* by its conventions, and especially by its Magazine, *The Bible Student and Teacher* (now THE BIBLE CHAMPION), is well adapted to accomplish the work it has undertaken.

"Standing, therefore, as a safeguard of a leading denominational interest, the *League* is to be recommended to the thoughtful consideration of every Baptist."

* * *

**Strangling the Periodicals**

Congress at its last session passed a hasty postal law increasing the postage on periodicals from *Fifty to Nine Hundred Per Cent. Thru a Postal "Zone" Law.* The postal "zone" system was abolished by Abraham Lincoln in 1863 on the recommendation of Postmaster General Blair and has since also been condemned by U. S. Postal Commissions.

Under the postal zone law some periodicals will be killed—all will be crippled. There will be fewer readers, and the habit of reading curtailed. The great functions of periodicals is to assist in the spread of ideas—by printing the achievements in the world of thought, culture, and science.

Thus to shut out farm journals—as these zone rates will—will lesson the productive power of our country by millions of dollars thru loss of better methods. shut off trade journals and you decrease the manufacturnig power by more millions. Shut off the religious papers and there are shut off channels that have raised millions of dollars for distressed humanity. Shut off the great periodicals of the home and there is throttled an avenue that has given expert instruction to hundreds of thousands of mothers and saved their babies to health and citizenship.

These national periodicals are printed in the big cities—and the first zone, the cheapest zone, is in or near those cities; there are many educational opportunities near cities, and the cities will read anyway. Small towns and distant districts depend to a large extent upon periodicals; thus this law increasing periodical postage where it is most needed shuts off opportunity where needed. It penalizes periodical readers.

Congressman Claude Kitchin of North Carolina, who fathered it and compelled

its adoption, refusing hearings on the measure,—it had been twice defeated by the Senate—stated in his speech in Congress that it was *not* a War Revenue amendment *but permanent postal legislation.*

The benefits of the *repeal* of this law is mutual—to subscriber and publisher. Will you not join with us in requesting, earnestly, our Congress to repeal this law, by writing your Congressman and Senator, and by signing the petition on page 328 and mail it at once to Mr. Post. Let us save the periodicals and work which have done and are doing for national education and patriotism.

* * *

### Expurgate the Hun

The city of New York has thrown German out of the public schools, following the example of cities in other parts of the country. There will be very few schools in which German will be taught when the schools open in September.

It is amusing to witness the alarm over teaching, printing and reading the German language. It matters little what the Language is; but very much what the Thought is. It is claimed that there is scarcely a school of high rank in America, that does not teach German Thought, especially with regard to Divine Revelation. The amusing feature of it all is, many of the text-books are published over the name of an author, who never originated a single thought between the lids of the book. He merely adapts or modifies something *made in Germany,* and proudly puts his name on the fly-leaf. Most of the stuff is trash and wherever it discusses religious or Scriptural subjects, it is bald Infidelity. There would be a quaking if it were announced every teacher in any school in America, who teaches German Philosophy, Science, or Theology would be interned during the war. Whatever the topic, you may be sure the Hun is concealed. We have shown in the BIBLE CHAMPION, that under pretense of a Musical Publication, nominally about Beethoven's Sonata, how the Hun manages to get his stuff in and foist it on music students and teachers. By-and-by we will be wise enough to say if it is written or published or given away by a Hun, *it is poison, cut it out.*

* * *

### September Issue

The September BIBLE CHAMPION will be a most Important Number. It will contain, along with other most interesting matter, a protest, startling in its nature, and of special moment to the Methodist Episcopal Church.

Beginning with the September number BIBLE CHAMPION will no month contain less than 44 pages reading matter.

* * *

I look on that man as happy who when there is a question of success looks into his work for a reply, not into the market, not into opinion, not into patronage.—*Emerson.*

* * *

### "From the Father of Light."

BY WILL CARLETON

(James 1:17)

We thank thee, O Father, for all that is bright—
The gleam of the day, and the star of the night;
The flowers of our youth, and fruits of our prime,
And blessings, e'er marching the pathway of time.

We thank thee, O Father, for all that is drear;
The sob of the tempest—the flow of the tear;
For never in blindness, and never in vain,
Thy mercy permitted a sorrow or pain.

We thank thee, O Father, for song, and for feast—
The harvest that glowed and the wealth that increased;
For never a blessing encompassed thy child,
But thou, in thy mercy, looked downward and smiled.

We thank thee, O Father of all, for the power
Of aiding each other in life's darkest hour;
The generous heart, and the bountiful hand,
And all the soul-help that sad souls understand.

We thank thee, O Father, for days yet to be—
For hopes that our future will call us to thee;
That all our eternity may form thru thv love
One Thanksgiving day in the mansions above.

# *Interesting Letters from our Subscribers*

"I am greatly pleased with your conduct of the BIBLE CHAMPION. The friends of the Holy Scriptures have great reason to be encouraged by the outcome and result of the Higher Criticism, so-called, and the 'New Theology.' The world owes the present awful catastrophe to the teaching and influence of the German Universities. Where else did the Kaiser and his Statesmen and Generals get their ideas? The Old Germany of Martin Luther and his followers is worthy of our highest respect. The New Germany of the University Professors is a curse to mankind. The Professors in our American Universities and Colleges will surely have to cease looking up to Germany for their ideas. Where else can they go now, but to the New Testament—to the teachings of the Son of God and His inspired Apostles! Then they will find the true Philosophy of Life and a Science which will endure forever. Their teachings will then coincide with the common sense of mankind, and will promote the peace, welfare and happiness of the world. Wishing you great sucess in your work, I am sincerely yours."

"The BIBLE CHAMPION for July has just come to hand. I am delighted with this marriage. The union of these two good magazines will make one of the very best magazines that can come to any preacher's table."

"I congratulate you on the new dress and larger outlook of the BIBLE CHAMPION. From beginning to end it has a Bible sound —clear as a whistle and true as steel. I take it for granted that the policy is unchanged; 'They shall not pass.' God bless it and you." One of America's greatest preachers.

"I congratulate you on the new arrangement. I believe God is in this war for a purpose, and Jesus shall see the travail of His soul and be *satisfied.*" One of the most distinguished ministers in the land.

"Your Magazine fills a vacancy in these dark days and encourages one to hold fast to the old truths, irrespective of the critics."

"The BIBLE CHAMPION is doing a great work. I am surprised that more do not support it."

"Your circular letter to the patrons of the BIBLE CHAMPION announcing its union or merger with the 'Sermonizer' has just come to hand, as well as a copy of the new Magazine under the old name, The BIBLE CHAMPION.

I wish to reply promptly and express my pleasure, the new and augmented hope which it inspires within me for usefulness and success in the future, and my congratulations to you for the relief it brings to you from the burdens of the merely clerical and managerial work of the publishing office, and the consequent leisure and opportunity it gives you for the editorial function, and for the prosecution of the very important work of reviving, reorganizing and putting new life into the old local leagues of the 'Bible League of North America,' and establishing other branches, or locals, in other cities of our land, by holding conferences in the way you propose, delivering your 'Parables' and promoting a constant, active co-operation between the local branches and the parent league at New York.

"Just at this time when the country has before it the appalling evidence of the fruits of German Rationalism, and destructive Biblical Criticism in the present world cataclysm, the minds of men and women are wonderfully prepared for your parables, and for the message of the Bible League. Your harvest time is here. Improve it to the utmost, and God speed your effort."

"You are doing a fine piece of work and hope that when the smoke of German Kultur has passed, that evolution and higher criticism will be seen in their true light. The one attempting to discard God, and the other trying to force the Bible with all its supernaturalism into the materialistic groove cut by Haeckel and his gang of God-hating and Bible-hating atheists."

"The work and influence of the BIBLE CHAMPION, I regard fundamentally important to hold Christian Laymen, and, may I add, Ministers, too, to their mooring. A pity that the times permit this to be said."

"I feel that THE BIBLE CHAMPION is greatly needed. I especially appreciate the articles by Prof. Townsend—a scholar, who is safe and straight."

"You are doing a valiant work."

"I value the BIBLE CHAMPION and expect to keep up my subscription. I believe it is greatly needed in these days of apostasy."

"So long as I can spare the price, you may count on me as one of your appreciative readers. To say that I like the CHAMPION is putting it mild. Would that Pastors and Laymen might rally to your support that such a defender of the faith might continue to give battle unto victory against the foes of Christianity."

"I have been wondering whether it be the right thing in such a case as that of the BIBLE CHAMPION needs, to outline the matter and its possibilities to a few men of large means, thus to secure the necessary funds, rather than to use the same time and energy in bringing in a few dollars from those who are able to afford but the few dollars. My suggestion may be without a true appreciation of the situation, but I incline to think that somewhere at rest there is a sufficient sum of money to meet the full requirement. Wishing only to help, I am yours sincerely."

"It gives me great pleasure to speak of the fearless and drastic manner in which the BIBLE CHAMPION meets and exposes the falsehoods of the Higher Critics and German Kultur. I most earnestly recommend the CHAMPION to the young and old ministers of the entire Church; it should have 50,000 subscribers." This from an old veteran minister.

"I like the BIBLE CHAMPION very much, and cannot well do without it. It seems to me it is ably filling a place not filled so well by any other periodical. I have been taking it since edited by Dr. M'Pheeters, and hope it may live long to serve the cause of Evangelical Christianity."

"I am delighted to renew my suscription to the BIBLE CHAMPION. It gives me great pleasure, each issue, at the strong and uncompromising blows it deals to the insidious and sanctimonious infidelity in press, pulpits, and Universities and Seminaries, by which the unwary are being deceived, and the young,

"I enjoy reading the BIBLE CHAMPION. I not only read it but study it. I have it indexed so I can refer to the various articles interesting to me. In fact, every article, every month, is in my index. If I were a millionaire I would send it to my friends. I have been always active in the good work, and now in my old age, feel as if I could not let up. Oh! it is a blessed life to live, even without money. It is a good thing to think about it and imagine when my end draws nigh, that these blessed things of life will appear before me as of yesterday.

"I am for the Bible—I am in favor of doing whatever Jesus commands. I believe a willing obedience to Him in all things is the most spiritual attitude we can take. I do not believe in any philosophy that substitutes even good things in the place of the will of our Lord. I don't believe it is common sense or scientific to attempt to destroy those things that have been approved by their fruits, by any sort of hypothesis. A man that rejects the Miracles recorded in the Bible, ought not to have a place in any church pulpit, or a professorship in any Christian College. There is not a foolish miracle in the Bible. There it not one that can be disproved. Some of these men that profess scholarship, up-to-dateness, etc., are narrow; some very common, plain, unpretentious men, have better judgment in great matters than professionals. I am now 78 years of age and in the Ministry 53 years— and still preaching. My motto— Where the Bible speaks, I speak; where the Bible is silent, I am silent. I try to keep off the Throne, and just try to find out the will of the Lord from His own Revelation, and do it, and get others to do it. This plan works."

"I wish I had many times the little subscription enclosed, to put into your blessed work. God bless and long preserve you to champion the cause of truth, and protect the lambs of the flock from the wolves"

even from godly homes, so poisoned that they turn aside from the Ministry to which they have been consecrated and even from the Church. It is no wonder to me that God has allowed all such sins to bring down on us and our children the wrath of these days; and will yet let more wrath unless we repent. For the denominations have dealt feebly with this serpent, and spoken softly of it, and allowed it to entwine itself about the very altar of God, when it should have been dealt with promptly at the start. God forgive us The evil is now spread like a most fell plague justifying the world in their various religious and irreligious notions paralyzing the Church, deceiving, if possible, the very elect; poisoning the youth, stealing the Sunday School Conventions, and the Boys' Conferences, and preparing for an overwhelming apostacy, neglect of the Word, and deification of man."

A Veteran Minister (80 next month) writes: "My means are limited, and am compelled to economize sharply; but I want the BIBLE CHAMPION to have strength to fight the devil and higher criticism more bravely and successfully than ever. God grant that it may so be. The three Ministers to whom I have had you send the Magazine are much pleased with it One of them, president of a College, wrote me he has used it in his classes."

"I thought I could not continue my subscription, but it is too valuable. I cannot give it up."

"I have been taking this publication, I think, from its beginning. Your work is one of the greatest and most needed of the present day The BIBLE CHAMPION is one of the most appreciated publications coming to my study. God bless you in your great work."

## PETITION TO CONGRESS

### Sign Here!

The spread of education, of culture, of scientific knowledge and advancement, and of our vast internal merchandising and manufacturing has been, and always is, vitally dependent upon the freest and cheapest circulation of periodicals. The penalties resulting from any restriction on the freest possible circulation of periodicals will be destructive of the best interests of our economic life and the opportunities of developing our best citizenship.

The postal amendment passed by the last Congress increasing the postage on periodicals from FIFTY TO NINE HUNDRED PER CENT with its postal "zone" system will throttle or destroy our periodicals at a time when the widest and most extensive circulation of publications is essential to the patriotism, education, and upbuilding of our country.

**Therefore, I, the undersigned, do most earnestly demand the repeal of this burdensome periodical postage amendment.**

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